PAPERS
OF
SHAKERS

104

cop. 1

~~OHIO~~

~~Union Village~~

N. Y.

New Lebanon

Thomas F. Gee Departed this Life Friday July 27th 1849 A.M.

Peace to his retired soul. May our Heavenly Parents Bless our good Brother.

John Quincey Adams departed this life February 23rd 1848. Being in his 81st year.

Susanna C Liddell's Book 4¼"

Move into the New Centre House.

On Teusday January 13th 1846 the Centre and North families commenced moving into the new building, that been on hand for a number of years; on ~~wend~~ Wednesday P. M. the family had ~~a~~ collected, and had meeting for the first time.

John Q. Adams was born July 11, ~~1767~~ 1767, Nearly 60 years of this time has been spent in public life.

Elder Brother Joseph Johnston
released Feb. 3 1848.

We the brethren & Sisters of the United Society of Believers, called Shakers, residing in the County of Warren and State of Ohio, being connected together a religious and social community, distinguished by the name and title of The United Society at Union Village

James & John Webster
came to live with us
March 1848.
Were taken away by their
father A. Webster, April 18 1848.

Wm. N. Redmon moved to the Great House, 1st Order ~~[illegible]~~ October 7th 1848.

Commenced working in the Cooper Shop January 31st 1849

Went in to the Botanical Business April 10th 1849

Susanna C. Liddell's Book

We the brethren and sisters of the United Society of Believers, (called Shakers) residing in the County of Warren & State of Ohio being connected together as a religious & social community distinguished by the name & title of The Church of the United Society at Union Village which for many years has been established and successful operation under the charge & protection of e Ministry & Eldership thereof; feeling the importance not only of renewing and confirming our spiritual covenant with God & each other, but also of renewing and improving our social compact and amending the written form thereof Do make, ordain and declare the following articles of agreement as a summary of the principles, rules and regulations established in the Church of our said United Society, which are to be kept & maintained by us

both

both in our collective and individual capacities as a Covenant or Constitution which shall stand as a lawful testimony of our religious association before all men & in all cases of question and law, relating to the possession & improvement of our consecrated interest, property & estate.

Article 1st Of the gospel Ministry.

Section 1st Their Origin, Call, & Institution.

We Solemnly declare to each other and all whom it may concern that we received & do herby acknowledge as the foundation of our faith, order, & government, the testimony of or the gospel of Christ, in his first & second appearing: and we do hereby solemnly agree to support & maintain the true christian faith and principles, the moral rules an manners pertaining to the said gospel, as ministered by the founders of this Society, and kept and conveyed through a regular order of ministration down to the present day: and altho we are variously associated as to the local situations of our respective community; yet we are known & distinguished a peculiar

=liar people, and considder and acknowledge ourselves as members of one general community, possessing one faith and subject to the spiritual administration of one united parental and ministerial gift, which has been regularly supported from the first foundation pillars of the institution, and which continues to operate for the support, protection & strength of every part of said community.

Section 2nd Their Order and Office.

We further acknowledge and declare, that for the purpose of promoting and maintaining union, order & harmony throughout the various branches of this community, the premary gift of parental authority has been settled in the first established Ministry at New Lebanon in the County of Columbia and State of New York there to rest and remain as the general centre of union to all who are held in gospel relation and communion. This Ministry consists of four persons two of each sex.

Section 3rd perpetuity of, and manner of filling that Office.

We further acknowledge & declare that the said primary gift of parental authority has been, and is perpetuated as follows, Namely: that the first in that office and calling possess the right by the sanction of Divine authority given through the first founders of this society, to prescibe or direct any regulation or appointment, which they may judge most proper and necessary respecting the Ministry, or any other important matter, which may concern the welfare of the church subsequent to their decease. But in case no such regualation or appointment be so prescribed or directed, then the right to direct & and authorise such regulations and appointments devolves upon the surviving members of the Ministry in council with the Elders of the church or others as the nature of the case in their jugment may require.

Section 4th. of the Ministerial office in the several Societies or communities.

We further acknowledge & declare, covenant & agree that the Ministerial office & uthority in any society or community of our faith, which has emenated or which may eminate in a regular line of ~~succession~~ order, from the centre of union aforesaid, is, and shall be acknowledged ~~known~~, owned and respected, as the spiritual authority of such society or community, ~~of such~~ in all matters pertaining to the said ministerial office.

And in case of the decease, removal or releasment of any individual of said ministry in any such society, his or her lot and place shall be filled by agreement of the surviving ministers in concil with the Elders and others, as the nature of the case may require, together with the knowledge and approbation of the primary gift of authority at New Lebanon aforesaid, to which they are responsible.

Section 5th Powers and duties of the Ministry.

We further acknowedge and declare that the Ministry being appointed and established as a foresaid, are vested with the primary authority of the church and its various branches; hence it becomes their special duty to guide and superintend the spiritual concerns of the Society as a body of people under their care & goverment, & in connection with the Elders in their respective families or departments, who shall be in union with them, to give & establish such orders, rules & regulations as may be found necessary for the goverment & protection of the Church & Society within the limits of their jurisdiction, and also to counsel advise & judge in all matters of importance whether Spiritual or temporal. The said Ministry are also invested with authority in connection with the Elders as aforesaid, to nominate and appoint to office ministers Elders, Decons & Trustees, and to asign offices of care and trust to such brethren and sisters as they the said Ministry & Elders shall judge to be best qualified for the several offices of care and trust to which they may be appointed. And we hereby covenant and agree that such nominations and appointments being made and officially communicated to those concerned and receiving the general approbation of the church or families concerned; shall thenceforth be confirmed and supported untill altered or revoked by the authority aforesaid.

Article II Institution of the Church.

Section 1. The object and design of Church relation.

We further acknowledge and declare, that the great object, purpose and design of our uniting together as ~~a~~ church or body of people in social and religious compact is, faithfully and honestly to occupy improve & diffuse the various gifts & talents both of a spiritual and temporal nature with which Divine Wisdom has blessed us, for the service of God, for the honour of the gospel, and for the mutual protection, support, comfort & happiness of each other as brethren & Sisters in the gospel, and for such other pious & charitable purposes as the gospel may require"

Section 2. Who are not admissible into Church relation.

[illegible]

As the unity, stability & purity of the Church essentially depends on the character and qualifications of its members, and as it is a matter of importance that it should not be encumbered with persons who are under any involvement or incapacity either natural or moral; Therefore no member of any company or association in business or civil concern, no copartner in trade; no person in debt, or under any obligation of service; no minor; no slave or bond servant; no insane person; no profane person, nor any person whatever known to practise any vice or immorality contrary to the precept of the gospel shall be deemed qualified for admission into the covenant relation and communion of the Church.

Section 3. preparation for admission into church relations.

In order that Believers may be prepared for entering into the sacred privilege of church relation, it is of primary importance that sufficient opportunity and privilege should be afforded under the ministry of the gospel, for them to acquire suitable instruction in the genuine principles of righteousness, honesty, justice & true holiness: and also that they should prove their faith & principles by their practical obedience to the precepts of the gospel according to their instructions. It is also indispensibly necessary for them to receive the uniting spirit of Christ and become so far of one heart and one mind, that they are willing to sarifice all other relations for this sacred one. Another essential step is, to settle all claims of creditors and filial heirs; so that whatever property they may possess shall be justly their own. When this is done, and they feel themselves sufficiently prepared to make a deliberate and final choice to devote themselves wholy to the service of God, without reserve, and it shall be deemed proper by the leading authority of the Church after examination and due consideration to allow them to associate together in the capacity of a church or a branch thereof in gospel order, they may then consecrate themselves and all that they possess to the service of God forever, and confirm the same by signing & sealing a written covenant, predicated upon the principles herein contained, & by fulfilling on their part all its obligations.

Section 4th Admission of new members.

As the door must be kept open for the admission of new members into the church when duly prepared;

It is agreed that each and every person, who shall, at any time after the date and execution of the church covenant in any branch of the community, be admitted into the church as a member thereof, shall previously have a fair opportunity to obtain a full clear and explicit understanding of the object & design of the church covenant, and of the obligations it enjoins upon the members. For this purpose, he or she shall, in the presence of two of the Deacons or acting trustees of the church read or hear the same distinctly read; so as to be able freely to acknowledge his or her full approbation and acceptance thereof in all its parts. Then he she or they as the case may be, shall be at liberty to sign the same: and having signed & sealed it shall thenceforth be entitled to all the benefits and privileges of other members, and shall also be subject to all the obligations required of the original signers; and the signatures thus added shall be certified by the said Deacons or Trustees, together with the date thereof.

Section 5th Concerning youth & children.

Youth & children being minors cannot be received as members of the church possessing a ~~common~~ consecrated interest in a united capacity; yet it is agreed that they may be received under the immediate care and government of the church at the desire or consent of such person or persons as have a lawful right to such minors, together with their own desire or consent. But no minor under the care of the church can be employed therein for wages of any kind.

Article VII. Of the Trusteeship.

Section 1. Appointment, qualifications & powers of Trustees

It has been found necessary in the established order of the church in its various branches, that superintending deacons or agents should be appointed and authorised to act as Trustees of the temporalities of the church They must be recommended by their honesty an integrity ~~in business~~ their fidelity in trust, and their capability for the transaction of business, of which qualifications the Ministry & Elders must be the judges. These Trustees are generally distinguished by the title of Office Deacons of which there are usually two of each sex; and being appointed by the authority aforesaid, and supported by the general approbation of the church, they are invested with power to take the charge and oversight of all the property, estate and interest, dedicated, devoted, consecrated and given up for the benefit of the church; to hold, in trust, the fee of all lands belonging to the church together with all gifts, grants, & donations which have ~~have~~ been or may in future be dedicated, devoted, consecrated & given up as aforesaid; and the said property, estate gifts, grants, and donations shall constitute the united and consecrated interest of the church, and shall be held in trust by the said Deacons, as acting Trustees in their official capacity, and by their successors in said office & trust forever

Section 2. Duties of the Trustees.

It is, and shall be the duty of the said Deacons or acting Trustees, to improve use and appropriate the said united interest for the benefit of the church in all its departments and for such other religious & charitable purposes as the gospel may require, and the said Deacons or acting Trustees, according to counsel may judge proper, and also to make all just and equitable defence in ~~xx~~ law for the protection and security of the consecrated and united interest rights and privileges of the church and society jointly and severally, as an associated community; so far a circumstances and the nature of the case may require provided nevertheless that all the transactions of the said Deacons, or acting Trustees in the use, management defence and disposal of the aforesaid interest, shall be for the benefit & privilege in behalf of the church or Society as aforesaid, and not for any private interest object or purpose whatever.

Section 3. Trustees to give information & be responsible to the Ministry & Elders.

It shall also be the duty of said Trustees to give information to the Ministry and Elders of the church, of the general state of the temporal concerns of the church and society committed to their charge; and also to report to said authority all losses sustained in the limited interest thereof which shall come under their cognizance: And no disposal of any of the real estate of the Church nor any important contract shall be considered as valid, without the knowledge and approbation of the ~~Ministry~~ aforesaid authority, to whom the said Deacons or Trustees are & shall at all times be responsible for all their official transactions

1840

Sabbath Jan'y 5th. Neville Redmon, son of Elijah Redmon, visited Union Village & tarried till the following Tuesday when he set out for his father's residence in Cicero Hamilton County Indiana.

Monday January 6th. snow on the ground; some mist falling.

Pork Business. This business was commenced on New year's day 1840, and closed on the 11th. of the same Month. The cutting, packing, &c. were performed in the ~~wa~~ former wash house at the office, the building being no longer occupied for washing.

The Deacons of the farm, Cephas Holloway & John Baxter, furnished 59 hogs, avraging something like 340 or 350 lb each; the finest lot of hogs ever raised at the Village, being half blood Berkshire, & very fat. The ballance of the hogs cut, & packed were purchased of our nearest neighbours; some of the owners being Rentors of the premesis of U.V. In all, there was something like 300 hogs packed.

The following shows the Kinds of pork packed, & the number of barrels of each Kind:

Clear Pork	112	Barrels.	
Mess Do	52	Do.	
Jowls	17	Do.	
Clear Lard	46	Do	228 lbs each.

Offal, Distributed among the families mostly, the ballance sold

The season was a good one for pork, being dry, the hogs suffered little on account of mud.

The Bloody Inquisition of Rome, established in Spain and France, as early as 1233

20 – 24 blank

Home & Happiness.

While folly engages the millions abroad
And nations delight in uproar
In humiliation I'm thankful to God
A place I have found on this shore
Where peace like a river the righteous enjoy
And all the rich blessings of heav'n
And none to disturb while the time they employ
In praise for the bounty that's giv'n.

What treasure surpasses the richness of love.
What glory like it can be found
In all the profusion in heaven above
No greater than it does abound
Bless'd union its offspring the saints does unite
In all their transactions and care
In all the enjoyments where love does invite
Pure union does always appear.

The bubbles of time with their shining display
No permanent good can bestow
Their outward appearance may last for a day
But vanish in haste like the snow
No worldly enjoyment can yield the delights
Which souls in the gospel enjoy
The pleasure arising from walking uprights
No change in the scene can destroy.

Sweet purity reigns in the mansions of light
With those who delight in the same
Diffusing its blessings by day & by night
On all the true children of fame
Within these pure mansions I choose to reside
No other my soul does delight
In love & in union O may I abide
With children who always do right.

Composed on Christmas day 1829.

The first Great Cause in all his plan
(The universal tower)
In forming worlds of sea & land
Displayed his mighty power
These mighty fabricks all combin'd
They move in quick succession
Their orbits one and all they find
Without the least degression.

The first Great Cause they all respect
While swiftly they are whirling
Nor have they power to reject
But forward must be twirling
Eternal laws we all may see
In planetary motions
In time or in eternity
Will govern all the nations

Angelic hosts in highest care
God's order are obeying
All move in nicest union there
By strictness in complying

Eternal union thus complete
In heaven's highest order
All souls created have to meet
Who reach mount zion's border.

On earth confusion took the lead
God's order was suspended
The woman & the Serpents seed
In some degree were blended
The man on earthly union bent
Forgets his highest order
He alienates from his descent
Is cast without the border.

The lovely garden is no more
His place of recreation
Brought under tribulation sore
His soul is in vexation
Then God the Father gave him up
For to enjoy his pleasure
Let tribulation fill his cup
According to his measure.

The earth affords him new employ
To gain his dayly forage
The thorns & thistles must destroy
Or be without his forage
And so with all the fallen race
Who follow'd his example
Denying God and all his grace
And on his orders trample

God promised when the time should (come
To give mankind an offer
By self denial to return
Or in their loss to suffer
Man still remain'd an agent (free
To follow God his maker
By strictness in conformity
With him to be partaker.

The holy one at length appear'd
As if indeed a stranger
No higher place for him prepar'd
Than in a common manger
According to the Father's will
Made known his holy mission
His Father's purpose to fulfill
And show the world's condition

The King of kings & Lord of Lords
Assum'd a lowly station
That his example & his word
Might be before the nation
And thus condemn'd in fallen man
His pride & carnal pleasure
And shew'd to them his Father's (place
His greatest gift in treasure

"Pure is the greatest gift above
It rules the courts of heaven
If you would have the gift of (love
Receive what God has given
Regeneration must take place
With all this generation
Or not partake of his free grace
That's offer'd for Salvation."

And thus he taught both young & old
In ev'ry town & City
To all the living truth he told
And urg'd them to their duty
Repentace was the only way
To gain the Father's favour
And self-denial day by day
Was preached by the Saviour

No Stickler for the Sabbath day
While on his Father's business
Though all the Law he did obey
He still allow'd forgiveness
Compassion mov'd his feeling (mind
To mortals in affliction
For doing good & being kind
He never felt conviction.

This day his anniversary
We usher in with singing
Commemorate his jubilee
The Heavens now are ringing

Angelic Hosts the day ~~employ~~ enjoy
In ~~dancing & in singing~~ singing & in dancing
To us it is a sweet employ
While forward were advancing

A Christmas Hymn, composed for 1830.

Hail! glor'ous visitation
That spread the joyful news
Hail! mighty dispensation
To Gentiles & to Jews
The blessed new creation
This day then usher'd in
To all complete ~~redemption~~ salvation
~~Salvation~~ Redemption from all sin.

The heavens shown with wonder
Amid the gloom of night
How awful was that splendour
To lonely Shepherds sight,
An angel softly whisper'd
Glad tidings from on high
"Fear not ye lovely Shepherds
Salvation now is nigh"

For unto you is given
A Saviour Christ the Lord
And these are signs from heaven
Sent to confirm my word

In Bethlehem of Judea
Behold the lovely Babe
Is there within a manger
Beside his Mother laid."

The heav'nly host descended
With shouts of joy & mirth
Then heaven and earth were blended
To seal the Saviour's birth
They prais'd the God of Heaven
Sung peace good-will to man
For joy that God had given
The blessed Son of Man

By many signs & wonders
His mission was made known
By earth-quakes fire & thunder
Confirmed to his own
His godly life implied
That he was from above
As self he had denied
And walk'd in perfect love

His holy invitation
How precious was the sound
Which call'd the whole creation
That thirst, to gather round
He freely had received
As freely he did give
To all who had believed
And with him wish'd to live

I'm thankful for that treasure
Which he has sent so free
I'm thankful the measure
That's given unto me
In union with his order
I mean to travel through
By keeping in his border
Which is forever new.

The following is a letter from Eliza Worthington, to
Susanna Naylor, in answer to one received from her.
March 29th 1831.

To please the taste & fill the mind, God form'd the vast creation;
His skillful works of ev'ry kind, Surpass imagination.
Behold his mighty works on high, See worlds to worlds united,
The vaulted frame the azure sky; And all their host delighted.

The brilliant Stars diffuse their light To countless worlds and ages,
Though only seen by us at night, Are known to Saints & Sages;
The blazing comets awful train, Behold its shining splendour,
The Great first Cause ne'er form'd in vain, It shows to us his wonders

These lovely Dimmy were design'd, With all the vast creation,
To feast your eyes and fill your mind, With joy and admiration.
The heav'nly harp is strung on high; Within the happy mansion;
Our lovely "Dimmy" soon will fly, And leave her earthly Station.

The tuneful chords will there resound; Sweet melody so charming,
Will echo in the mansions round Susanna is the darling.
Enraptur'd in the high abode, Remov'd from earth to heaven,
She sings aloud the joyful ode, — Thy just reward is given.

"The corn and hay" you have resign'd, With ev'ry earthly notion,
To those who still remain behind, And need of them a portion.
And thus we'll close the joyful scene, Susanna sits in heaven,
And I remain on earth unseen, To wait what may be given.

Betsy Murphy's Funeral Hymn.

Ye living friends come view the sight,
This earthly fabrick once upright,
Is now within the arms of death,
And soon to mingle with the earth.
The blooming rose no more is seen:
The flowers and the ever green
The Winter blasts have blown away,
And left with us this lifeless clay.

Our Sister Betsy is no more,
With mortals on this earthly shore,
With things of time she's bid adieu,
And sought a home forever new:

The immortal soul has wing'd its way,
To mansions of eternal day
And with her sister spirits bright
She has a seat in endless light.

The sting of death with her is past
She did not fear it to the last
But talked freely of her fate
And prospects in a future state:
Her way through life she said, was hard
But prospects in a just reward
Had calm'd each thought & sooth'd each tear
And plac'd her mind above all fear,

On earth her path was pav'd with woe,
Through sore affliction call'd to go,
Triumphantly she bore each ill,
Did faithfully her lot fulfill;
Her kindness to both great & small,
Will be remember'd by us all,
When she receives her just reward,
Within the kingdom of the Lord.

Sacred to the Memory
of
John Dennis Sen.

A vet'ran soldier's called home —
Our dear beloved Brother's gone,
To join the armies up above,
Where brethren meet in perfect love.
No warning voice bid him prepare
To form his mind, and leave off care;
But suddenly the awful call!
To leave his friends both one and all.

His youthful days he nobly spent:
His mind on liberty intent.
Engaged in his country's cause,
In self defence, by nature's laws.
Through heat & cold by day & night
To guard his country's sacred right
He boldly mached to the field
Whe valliant hearts were made to yield.

To freedom's cause he firmly stood,
When flowed freely valiant blood,
Companion of Great Washington
Untill the mighty work was done:
And then return'd to private life,
Like other men took him a wife;
And honestly he made his way
Untill he reach'd the gospel day.

The gospel call he did obey
Embrac'd the new and living way
And turn'd his face then Zion-Ward
Receiv'd the bounty of the Lord.
A faithful Soldier from the first
In trying times he stood the worst
United to his Saviour's cause
In strict compliance to his laws

Mild in his manners free & kind, —
A noble soul a living mind
That honour'd God his cause ador'd
Believing in a just reward.

With length of days he has been blest,
Now quietly he's gone to rest;
With living souls who've gone before
To rest from pain forevermore.

His good Example now we trace,
From year to year without disgrace:
He calmly mov'd in quiet life,
A Stranger to all jars and strife:
His kindness to both small great,
No human tongue can now relate,
But safely we may swell the sound,
His life in goodly works abounds:

Farewell: farewell! a kind farewell,
Good brother John we wish you well,
In safety to your long abode
A mansion in the house of God
Farewell, farewell a kind farewell
The solemn sound again we swell
Thy earthly face no more will see
But shortly we must follow thee.

Ode to Spring.

Awake my dormant muse and say,
Why God hath form'd the night & day?
Odd pair of time.
Why heat and cold both fill the air
Then cold & dark, now warm & fair,
In ev'ry clime?
Why seasons change in all the way
As nature moves this ball of clay
Through all the round?
Why sea and land do both agree
To keep that bond of unity
By which they're bound?

2nd.

Both day & night were form'd for man.
According to the Maker's plan,
To suit him here.
He gave him time to work and play,
Within the portion called day,
The part most dear.
The night for sweet repose was giv'n
To form below a little heav'n
That man might rest;
And be refresh'd and rise with day
Again to work & then to pray,
And bless the Bless'd.

3rd

The heat and cold, like day & night,
Now chase each other out of sight,
Around this ball.
They fill our path with joy or woe,
The good or ill is all we know,
The little all.
The seasons follow on in train
As merchants seek their worldly gain
For treasure's sake.
The winter spreads o'er hills & plains,
Confining nature fast in chains
That none can break;

4th

And then devours far and near,
The forest forage, fruit and spear,
And herbage kind.
The Spring now comes to give relief
And chase from earth this wanton thief
Which none can find.
This gentle maid, fair goddess bright,
Perfumes the day, embalmns the night,
In odours sweet.
She dresses nature all a new
The earth with grass, the fields with dew
And tender wheat.

She clothes the forest all in green;
In newest robes the whole are seen,
Now superfine.
The blooming Orchard O how white!
So silver'd o'er and shining bright;
In rays divine.
O Heavenly One! who strewed the way,
With verdant flowers sweet and gay,
Incline thine ear.
While all creation songs do raise,
In holy holy, holy praise,
And godly fear.

Union Village April 26th 1833.

Wm. N. Redmon.

Calvin's Funeral Hymn.

How swiftly the moments are ~~[illegible]~~ passing us by,
They read us the lesson, all living must die:
And mingle in common with the mother earth,
No marks of distination of high or low birth.

2nd.

But all are destined to share the same fate,
The noble ignoble, the wise and the great;
Of dust they are formed, to dust must return,
Thus all in creation will fill the same urn.

3rd.

A substance eternal (no grave can contain,)
Does animate matter, in comfort and pain:
The glory and image of God the First Cause,
In union the subject to his holy laws.

4th.

This being of heaven will have its abode,
Among the annointed, the chosen of God:
A mansion's prepared in his holy place,
For each of his children who finds his free grace.

5th

Our good Brother Calvin has gone to that rest,
With spirits immortal his soul now is bless'd:
With brethren and sisters he finds his reward
A mansion in heaven prepar'd by the Lord.

6th

His mortal affliction with patience he bore,
Was calm in his suff'rings tho„ pained so sore.
Resign'd to his Maker, he met his last will,
And thus his probation on earth did fulfil.

7th

His holy example he left us behind;
Of charity friendship how many we find!
These are the true riches more precious than gold,
They cannot for matals be purchased or sold.

8th

The call was then given we dare not complain
But calmly submit though it causes us pain;
Thy will Heav'nly Father on earth must be done,
Farewell loving Brother thy race now is run.

Calvin Morrell departed this life on Teusday A.M. 20 minutes after 9 O'clock September 3d 1833.

3

Sept 1833.

Farewell Hymn for the Pleasant Hill brethren & sister Thomas Shain, Zachariah Burnett, Sharlotte Runyon & Polly Congleton,

1.

How pleasant are the feasts of love,
When friends have met together,
Who banquet on the wines above,
And dearly love each other:
Celestial feelings crown the board,
While all enjoy the treasure—
The blessings of their blessed Lord,
Which fills them without measure.

2.

Our feasts surpass the joys of earth,
With all the boasted treasure,
Of those who revel in vain mirth
And roll in earthly pleasure;
These sate the body, pall the soul;
Without the future blessing,
Of those who drink the limpid bowl,
And heaven are possessing.

3.

Our thankfulness we can't express,
That we have met together
To mingle free in righteousness,

The blessings of each other:
These form the heaven here below;
These are the soul's desire;
They make our joys to overflow;
We wish to soar no higher.

4.

Our loving friends, so free and kind,
We would detain forever,
But ties which closely other's bind,
We wish not now to sever;
But freely use the "golden chain",
Encircle all the order,
From Jasper to the State Maine
Within the holy border.

5.

We make you welcome lovely friends:
If aught you have received,
Those gifts our Heavenly Father sends,
To all who have believed:
His children share in love divine;
One treasure he hath given,
No one has aught to say "it's mine";
All are the gifts of heaven.

6.

O how! shall we our measure fill,
O how! repay the blessing,
That we've receiv'd from Pleasant Hill,
A treasure worth possessing:
These are the choicest gifts above;
These are the hidden treasure;
They flow from God the source of love,
And fill us without measure.

7.

We thank you kindly loving friends,
For paying us a visit
And though we cannot make amends,
We know the prerequisite:
When future time shall pave the way,
And fill our our empty coffer,
We then will try our debts to pay
At least will make an offer.

8.

Farewell farewell in love good will,
May heaven guard you safely,
While on the way to Pleasant Hill
When friends will hail you gladly:
And when with friends you are at rest,
And heaven smiles serenely,
Remember us, when you are bless'd,
Farewell, O! farewell kindly.

Amanda Bedle's funeral Hymn

Deceased Oct 12th 1833.

As nature's guildings day by day,
And all the works of art decay,
So passes mortal life away,
And soon no more is here below.

The spring puts on her green attire;
Soft zephyrs sweep the living lyre;
And all the sons of men admire
The beauties of this world below.

But nature changes in the round,
And all that once the living crown'd,
Is lifeless falling to the ground,
To mingle in the earth below.

Thus mortal matter changes form;
And all that did the rose adorn,
Is now but forage for the worm;
So ends this earthly life below.

Sister Amanda is no more,
With loving friends upon this shore,
She's gone to rest forevermore,
In brighter mansions up above.

Where lovely friends await her call,
And make her welcome one & all,
To a new berth in heaven's hall,
There saints commune in perfect love.

The sting of death she feels no more,
The pangs of nature now are o'er,
That pain'd her earthly house so sore
While living in this world of woe.

The race of virtue she hath run,
A crown of life immortal won,
Methinks I hear the sound "well-done
Welcome Amanda to your home."

Nov. 11th 1833.

Farewell Hymn, for the South Union Brethren C. B. Solomon Rankin, & George Wadde

Our loving friends, the time has come,
How short your visitation!
Too soon you are returning home
And leave our habitation.
We wish we could the time prolong;
How joyful the sensation!
To mingle free in word & song
In heaven's dear relation.

These are our highest joys on earth;—
Our greatest consolation,
More dear than all this world's vain mirth,
Or feasts of condemnation:
We have enjoy'd your love sincere,
Your holy ministration,
You feel to us as Brethren dear
Born in the new creation.

But since from us you must depart,
And leave our earthly station,
We wish you well with all our heart,

To your bless'd habitation.
Farewell, farewell our loving friends,
We feel the obligation,
Some future time may make amends
For your good visitation.

Life is transient.

How fleet are all the joys below!
How short is man's career!
In spring the flower is taught to grow,
In winter disappear.

The life of man is seen (display'd),
In earth's productions gay;
The rose, the flower, the glassy blades
Are emblems of his day.

He's born a helpless infant fair;
Knows not the present date;

He feels a tender mother's care
Nor dreads a future state.

His childhood is a happy dawn;
How cheerful, pleasant, gay!
He romps, he skips, tho verdant lawn,
Or pulls the flowers of May.

His weary limbs are laid to rest,
How sweet his slumbers are!
His brow is not with woe oppress'd
He is his mother's dear.

These golden days too soon they pass,
And iron ones come on;
Just like a shadow or the grass,
Are all the days of man.

April 16th
1834.

Beauties in Creation.

There's beauty in creation fair,
In all we see, and all we hear.
To please the eye, delight the ~~[illegible]~~ ear,
Was the All-wise Creator's care,
In varied works of art and skill
To give to each at pleasure's will.

There's beauty in the orb of day,
That mantles earth in glittering rays,
And spreads in all, and ev'ry part,
And fills with gladness ev'ry heart;
That shows to toiling man his way,
His absence bidding man to stay
And seek repose with slumb'ring night
But rise with him in morning light.

There's beauty in the orb of night
That shines to us ~~[illegible] [illegible] [illegible]~~ in silvery light
That shows to man his dark abode
Likewise herself; — the work of God;
Illuminating earth by turns
With him that shines ~~[illegible]~~ and him that burns.

There's beauty in the ~~[illegible]~~ living green,
That mantles earth & all the scene;
So pleasant to the weary eye
That seeks for beauty far & nigh.

There's beauty in the forest-view,
That gives delight forever new;
So vari'd is the landscape dress'd
That all are pleas'd & all are bless'd.

There's beauty in the bloom we see,
That covers ~~all~~ each and ev'ry tree;
That charms the eye, delights the mind,
And gives sensations most refin'd;
That scents the air, which mortals breathe,
In which they move, by which they live.

There's beauty in the silver stream
Which in its course does ever teem;
Which springs from earth a little rill,
And ~~Which~~ wanders on increasing still
Which still increases more and more
Till merg'd at last in ocean's store.

There's music in the vernal song
When animation moves the throng,
To pour their notes in sweetest lays
To Him who gave them hearts of praise:
The feather'd tribe now greet the day,
With joyful feelings homage pay,
In vari'd strains of joy and mirth,
To Him who form'd the bliss of earth.

There's music in the passing breeze
That sweeps so softly through the trees,
And gently waves the flow'ring bloom
Which ~~[illegible]~~ spreads around a sweet perfume.

There's Music in the voice we love
That breathes the sweetness of the dove,
That moves within the living lyre
And ~~[illegible] notes of pure desire.~~ [illegible]
friendship's purest joys inspire.

To the Critick.

Aprile
25th
1831.

When words refuse to make the rhyme,
Concordant sounds will fill the line,
And neatly fit the measur'd space,
And sound to all with equal grace:
But yet the critick's eye will see,
The rhyming words still disagree,
And here he plies his rigid laws
To scan the verse, and show its flaws.

All nature feels the balmy spring,
In cheerful notes the birds do sing
Their animated song:
Their wild and varied notes of praise
The woodland warblers joyful raise,
For nature moves the throng.
All living make a joyful sound;
The fleecy fold does nimbly bound;
The lambs do skip, skip, skip.
The swans leave the southern clime,
And take their lofty flight sublime
Towards their summer home:
Their snowy pinions cleave the air,
In rank and file or natures pair

These earthly beauties roam.
The wild geese likewise homeward make,
To Michigan or Erie's lake
To spend the summer time;
And nature's dictates there obey
And spread their offspring o'er the bay
Nor think it any crime.
The honey-bee now seeks its food
On this, or that, or fresh cleaved wood
It finds the precious store;
And then, returns to fill the hive
Thither many more arrive
With something more.
Thus animation fills the whole,
And joyful sounds without controll
Now fill the pleasant air.
And stupid man may catch the sound,
Drive off the blues, and look around,
On lovely nature fair;
And thus adore the heav'nly hand,
That spread these blessings o'er the land,
That all may pleasure feel.

Feb.ry 23.rd 1836 For two weeks past, the weather has been very pleasant, presenting all the enjoyments & allurements of spring.

Sept 13th. 1834.

The following lines were suggested by the grand meteorological display in the autumn of 1833.

Sublimely grand on high abode
There seated, rests Almighty God,
And views afar the splendid frame,
Created by his mighty name.
In all the worlds around in view
To Him, in them, there's nothing new:
Of old he spread the sheet of blue,
And lastly night's dark curtain drew.

HE smiles at us who little know,
Who see in part, and wiser grow;
And vainly strive to scan his laws
And show for each effect, a cause.
Once heaven shower'd streams of light,
And thousands stood amazed at night,
Who viewed the wonders of the skie,
And thought their doom was now to die.

Some thought the time had now arriv'n,
When secret thoughts were judg'd in heav'n,
And now alas! the final doom!
To heaven soar, in hell consume!

Then mortals stood in sore amaze,
Saw ether streaming in a blaze,
And thought the stars from heaven came,
And earth should soon be in a flame.

~~Sublimely grand the fire falls~~
~~Ten-thousand streams & liquid balls~~
~~Most dazling to the human sight.~~
~~Thus meteors, from night to morn~~
~~^ Descending far from heaven's height~~
~~Did Heaven's splendid arch adorn,~~
~~And sparkling near our earthly ball~~
~~Extinct in darkness vanish'd all.~~

Sulimely grand the fire falls,—
Ten-thousand streams & liquid balls,
Most dazling to the human sight,
Descending far from heaven's height.
Thus meteors, from night to morn
Did heaven's splendid arch adorn,
And sparkling near our earthly ball
Extinct in darkness, vanish'd all.

The forked lightning's awful play,
Ten-thousand spangles ev'ry way,

Would fail to paint the splended scene,
That shown around the mighty Queen.
My soul expands to worlds on high,
Would soar to each beyond the skie,
And lastly seek the bright abode,
Where dwells the Mighty Maker—God.

Jan.
1835.

Sacred to the Memory of
Worthington Basoler.

The time now is rolling how swiftly we fly;
The fate of all mortals is hastening nigh:
And millions have parted from this earthly (shore
And all who are living will soon be no more.

This earth is a dwelling where none tarries long;
And many in infancy die in the throng;
And others but tarry to know their best friends
When death makes his errand an terminith them (ends

How few know their calling in this mortal state!
How few do their duty before its too late,
And vainly repent when the time hastens near
The close of their journey in this lower sphere.

But all, who have parted with this world of strife,
Continue their journey in newness of life:
To part with the body creates no alarm;
The change tho, it's painful can do them no harm.

How many good brethren have passed through this day
How many good sisters have gone the sameway;
And our worthy brother is gone to his home,
And we who now tarry to him soon will come.

O! Worthington, Worthington, happy thy lot!
The works of the faithful are never forgot:
There justly receive what thy merits have won:
A seat with the faithful, good Brother well done.

There happy sensations enrapture the soul!
What joyful emotions no tongue can unfold!
The mansions of glory inviting above,
Where angels are dining & drinking pure love

April
1835.

3 Joseph Stout's Funeral Hymn.

How bless'd the land where Freedom reigns,
And all enjoy their equal right;
Where none are bound by galling chains,
To serve another day & night.

When Liberty extends her hand,
To guard her children from all harm.
In freedom's lovely, lovely land
She bids them live without alarm.

Great Washington obey'd her will,
And valliantly unsheath'd his sword;
Unwilling human blood to spill
Yet could not disregard her word.

The Valliant flock'd to freedom's cause,
To guard the sacred rights of man;
Regardless of a Tyrant's laws
To desolate a happy land.

Among those bravest sons of men,
Our Worthy Brother fac'd the foe.
He knew no higher calling then
Than Freedom's voice which bade him go.

But since true freedom he has found;
Where saints are call'd to serve the Lord,
Where Wisdom's peaceful paths abound,
Here he rejoic'd to hear her word.

A vetran soldier from the first.
Good Brother Joseph stood his ground;
In trying times he brav'd the worst;
And now with glory he is crown'd.

His service here on earth is done;
And we shall see his face no more;
He's gone to join his Washington,
Upon fair Wisdom's lovely shore.

Farewell, farewell, good friend farewell,
May angels guard you to that land,
Where holy Seraphs love to dwell
Amidst the happy, happy land.

c. May 1835.

Farewell to E. Benjamin, E. Mercy & E. Hopewell.

Once more our dear Brethren our love we repeat
Once more our dear Sisters most kindly we greet;
How pleasant the faces of those we do love!
Who have their relation with heaven above.

The kindred the nearest which mortals have found,
Is that by which Brethren & Sisters are bound:
The heavenly bond that unites them within,
Is truly the source of their union and kin.

This heavenly friendship the world cannot scan;
Conceal'd is our union from mere earthly man;
Though we are among them they feel not our joy—
The essence of heaven that has no alloy.

To part with our friends is a trial most sore,
Who part in the body to meet us no more:
But friendship immortal with each will remain
Till we meet together to ne'er part again.

O! what shall we say of your labour & toil,
To found the true Kingdom on this western soil:—
The calling so worthy you justly have fill'd,
And now are returning as heaven has will'd.

Your days to the gospel you freely have lent;
In Christ's little vineyard your strength you have spent;
To plant & to prune it have been your employ,
And for your good labours we wish you great joy.

And now gospel friends we must bid you adieu,
How much we love each we can never tell you.
Farewell Elder Benjamin, farewell in the Lord,
For all your kind labours you'll get your reward.

And good Eldress Mercy will have her full share
For her kind attention, & motherly care:
And good Eldress Hopewell does merit the same
Our love & our thanks, and of all a good name.

Jan. 7

Maria's Funeral Hymn.

1836. The seasons pass their usual round;
No more to us will they return;
The time that's past no more is found,
Though many for its absence mourn.
The forest's dress no more is seen,
Though rob'd in beauty once so gay;—
The leaves have chang'd their pleasant green,
And lifeless on the ground they lay.

The orchards too with verdure fair,
Have shed their blossoms once so ~~gay~~ bright;
Their odours wasted on the air;
Their beauty faded from the sight.
Thus chang'd are nature's lovely forms,
And thus our mortal frames decay,
Both food for rav'nous eager worms,
Whose lives we see are but a day.

Sister Maria is no more,
Within her earthly house so frail,
She's pass'd to living friends before
Whose loving souls our sister hail.

No more she feels the darting pain;
No more she feels this mortal strife;
The loss to us, must be her gain—
A change from woe to endless life.

A patient sister under woe;
And thankful to her Nurses kind,—
Her grateful bosom overflow'd,
To vent the feelings of her mind.
Through life she had a tender heart,
That kindly beat to foe or friend;
The sick & needy shar'd a part,
Of all she had in time to lend.

The old relations of her blood,
With all, she parted in the West;
Though tears it cost her like a flood,
With nearer friends she now is bless'd.
Farewell Maria wing your way,
To mansions in a better home,
Where saints enjoy eternal day,
Inviting all the just to come.

Morning in Ohio.

Aug„ The morning shade is long and dark;
Now stretching far beyond the park:
1856. A grassy land.
Where cattle feed or lie at ease,
And others switch the flies that tease,
Or quiet stand.
The lowing herds arrive at home;
The young ones leaping quickly come
To meet their dams.
The fleecy fold in pastures green,
Of snowy whiteness now are seen,
With skipping lambs.
The smokes in circling columns rise,
Now spreading wide in yonder skies.
While far below;
The busy millions move around,
Some clearing wood some ploughing ground,
While others sow.
Thus busy men are all alive,
Who mean to make their business thrive
By active toils:
While many seek their earthly gain,
In cities far, or o'er the main,
On foreign soils.

The rattling wheels are spinning round,
While far away you hear the sound,
Of gig or stage:
Whose inmates on their way pursue,
While tracks remain as fresh in dew,
As types the page.
How bright this clear and pleasant morn!
Whose beauties all are heaven born;
And all so new.
The skie is pure and clear above;
The sun-beams warm like heavenly love,
The sparkling dew,
Still cheering man with new born day,
And spreading joys around his way:
Inspiring gleam!
With thankful hearts we look on high,
To fountains fresh that never dry:
O boundless stream!
The breeze comes fresh from rose's bower
With sweet perfume of plant and flow'r
Refreshing gale.
To all who breathe this balm is given;
Infusion sweet like that of heaven,
The saints inhale.

Now inspiration moves the throng;
And field and forest echo song:
A living choir,
Whose hearts are full of love and joy;
Sweet animation, no alloy:
O heav'nly fire!
The dawn of life, like pleasant day,
When cooling zephyrs softly play,
Is joyfulness:
The scenes are ~~[illegible]~~ brightness to our view;
Delightful all, and all things new:
Sweet blessedness.

1837. An original scrap.

Aug 11. There is one reflection on which the human mind rests satisfied: the *consciousness* of *desire* to *know & do the truth*. This reflection at all times buoys up the drooping spirits, & keeps us from despondency. Condemnation, is an emination of a violated conscience: hence said Christ, "this is the condemnation, that *light* is come into the world, & men chose darkness rather because their deeds are vil. The manner of the conception of this eminent personage, tho' a disputed point among many of our most eminent Divines,* cannot alter the truth of the doctrines preached by him; truth cannot be changed, nor depend on any conception, birth or personage; it is of eternal origin.

Wm N. Redmon.

Dec." 1837.

Thanksgiving.

All kindreds & nations who dwell on this earth,
And angels archangels of still higher birth,
Depend one Being, for life and their all;
Whate'er their enjoyment, their station or call.

The Bounties of Heaven are spread far & wide,
To millions of beings where'er they reside;
A portion to each, as his nature may be
Still flows from the Fountain of Eternity.

What food or what raiment the Seraphs enjoy
Or what is their morning and evening employ

After the foregoing was written the Copy was taken by some one, & has never since been seen, or heard of.

Narrative of Cilla Hock. November 1843.

Beloved Elder Freegift, the Indians are here. Before giving the following narration, I must be permitted to say a word or two concerning myself: You remember when you read the letter from the Beloved Ministry, at the East to us, if you do not I do; I listened with all attention, and well remember the thoughts of that moment: "Can these things possibly be so! strange! marvellously strange!

" Can it be possible that these Savages have never yet heard
" the sound of the gospel Trumpet after the lapse of more than
" 1800 years since our Beloved Savior preached to the spirits
" in prison! Are there no means of salvation, for these Indi-
" ans in the world of spirits! Certainly that would be the most
" appropriate sphere, to which they should make application for
" the means of salvation. "Where are the 10,000 Disciples of
" of Christ, what are they about! It must be that the fruitful
" imaginations of our dear friends have filled their streets, with
" these wild sons of the woods or forest, and made them act
" all the performances in this strange tragedy!"

I would not have had you know these flashes of my mind for thousands of dollars; altho' they were the effusions of an honest heart, wishing to know the truth, the whole truth, & nothing but the truth. "How could it be possible for the "disembodied forshadow spirits of the Indians, and the "souls of the Brethren and Sisters to dwell in the same body "of flesh and blood"!

But the Indian spirits have been in the Brethren and Sisters, further than this we shall not attempt to explain, it is enough, it is the gift of God. "His ways are unsearchable, and past finding out."

In the first place I will tell you that we have had ~~many~~ frequent visits from different Tribes of Indians, East West, North and South in our meetings: these have sought the privilege of uniting in the dance, shortly afterwards they became sick, tumbled and rolled on the floor; then we would hear their annunciation. "Me very bad Ingen, me much kill white man, but now me want to be good like Shiny White Man." In this condition they were allowed the privilege of confessing their sins in a private manner: after this serious performance they again united in the dance, but with feelings of a very different character, they were now joyful beyond description, leaping, shouting, and making their peculiar jesticulations: then uniting as a band of Brothers, jabbering in their own language or languages, exhibiting joyousness and hilarity in the superlative degree. Now they break forth, in broken English, "Once me very bad Ingen, much kill white man, do much bad things, now me fess my sins, feel good now, much love the shiny whita man, shiny whita man much good, much love the Ingen &c, &c.. One or two would then turn their attention to the assembled Indians and preach with the most intense interest, and with a fluency unparallelled.

At the close of the meeting the Chiefs presented their sacks, blankets, and robes for the purpose of receiving love; after being furnished with the requisite they departed to their respective places of abode or Wigwams.

The Squaws were not less engaged, perhaps more so, perhaps more so, from their appearance; what they said or did was hardly audable at times in consequence of the yelling of the stronger sex. The remarks are general, and only intended as a preliminary, to the subsequent individual narration.

At all the foregoing, the Infidel may cavil, and he may doubt the reality of the whole; but the following individual case can never be doubted by those who witnessed it. Nor is it hardly possible for any person who is acquainted with the character of Believers, to doubt the subsequent facts, which occurred at the Second Order on the 2, 3, & 4th of November 1843. The Individual became Inspired on the night of Wednesday 1, Nov, in our evening meeting. The Subject of the following marvellous events is , with whom with whom Elder Freegift is acquainted, at least with her general history, character and deportment. Her natural qualifications, or talents, are hardly [illegible] improvement [illegible] others. Her natural manners are easy, with considerable fluency of speech. Her [illegible] advantages, perhaps [illegible] ly. Her family [illegible] were illiterate! They were gathered among Believers some years since, and the children taken into different families according to circumstances and conveniences.

Of these facts Elder Freegift has more knowledge than the writer, his calling as lead of the society making it necessary.

When the Indians first came Elizabeth was among the first who were baptised into their spirit; she was blessed with an Indian tongue seldom surpassed in fluency and ease of communication; she She conversed incessantly in meeting, and was the Squaw: and sometimes her tongue continued for hours afterwards; but she went about her work as usual, having her right mind and being herself in all other respects.

It is not known to any one of us that she ever saw an Indian, or any article of their dress.

When gathered into the Second Order, she was twelve years of age, and [illegible] when sent to school, she [illegible] monosyllables; since, she has learned to read, but [illegible]. She is [illegible] the [illegible] she knows, of any thing useful, is the result of her teacher's influence, and that of others. She is now turned in her 16th year. As before hinted, she became completely baptised and a Squaw of the Wyandot Tribe, and member of a family consisting of father, mother, two brothers and three sisters: the sisters are Tisha Hook, Wâlla Hook, and Cilla Hook; the names of the other members are unknown, with the exception of her father, whose name is Wâw Hook.

Having made these preliminaries, we shall commence our history, giving Elizabeth no other name than Cilla Hook. On the night of the first of Nov Mother Ruth brought Cilla and her two sisters to meeting; they all sought entrance into the sh[illegible] white Sisters: the eldest entered Mary Ann [illegible], and Cilla Elizabeth [illegible]; the youngest found no entrance, and returned with Mother Ruth weeping. After meeting Mary Ann came to herself, but Cilla still saw her a Squaw, consequently her oldest sister, and would associate with no other person intimately.

Mother Ruth told her, she was to remain three days with the Shina white Woman, (Elder Sister Nancy,) and then she would come for her. Mother Ruth charged Cilla to be obidient to Elder Sister, this she complied with only as she could persuade her otherwise.

On the morning of the second of November she arose astonished at her bed, and every thing around her, only her sister Tisha: a person coming immediately from another world, could not possibly express more astonishment; she looked, and she kept looking during the three days, with the most profound wonder at every thing which attracted her attention. She was perfectly ignorant of her clothing; Mary Ann had to put every article of her dress on [illegible] her.

Her mental powers and faculties, as well as her physical abilities, and senses, were entirely Squaw, no one movement was indicative of any other being.

When breakfast came she utterly refused every article of our food: the beef-stake, tho' well prepared according to our mode of cookery, was refused on account of the seasoning, salt, pepper &c. for the other portions of our food she had not the least relish: after pinching a small piece from each, and tasting it, she

she could not be prevailed on afterwards to touch them. Elder Sister kept her immediately under her eye, thro' the day in her shop, and in the evening in her room. The first night it was late before she could be prevailed on to go to rest, she could not brook the idea of lying on a feather bed; she called for her buffalo robe and blanket, and desired to lie with her feet to the fire. She was afraid of her bed-companion, and would not lie down, untill assured by her Sister, that the shiny woman was good and "no hurt her", and that the shiny woman loved Cilla Hook, and the Indians.

The third night she refused to go to her bed, and again called for her robe and blanket; consequently Elder Sister made her a pallett before the fire, and she lay down; and in the course of 2 or 3 minutes she was in a deep sleep, and never awoke untill 3 O clock in the morning; then turning over, she went immediately to sleep, and slept till rising time.

Her food during the 3 days was mostly squirrels and the little winter grapes, these she ate with a good relish, both at the same time, first the meat and then the grapes at the same mouthful.

She ate with peculiar neatness and decency, she would have neither knife nor fork, but picked the flesh from the bones with her fingers. She did not waste the smallest particle of food that could be picked up; from the bones she took every fiber eatable: the soft ends of the bones, and every cartilaginous fiber; fully up to the counsel of our Blessed Mother Ann: and when she ate some parched corn and acorns, she picked up all the crumbs, fully in accordance to the directions of our Holy Saviour, nay, she lost not a crumb that a snow-bird could pick up. The bones and the grape stalks she laid in a neat pile; this, one of the sisters threw into the fire, for this imprudent act Cilla Hook rebuked her sharply with her peculiar piercing look, and her well-known negative "no good": the sister said to her, "what shall I do with them"? She answered "give em to dogs."

Her behavior during the 3 days, was most exemplary, in strict conformity to virgin purity of mind. She sat in her rocking-chair erect, her hands lying in her lap, her knees close together, and her gown down to the shoe-tying or lower: her sister asked her to put her feet on the stove-hearth and warm them, this, she refused to do with disdain, she looked with sovereign contempt on one of the sisters who had her feet on a foot stove.

When a person knocked at the door, or came in, she turned her head instantly towards the door, and if any body came in, she started back affrighted, as if she feared some body was going to kill her; she never was satisfied untill she put the questions, "good? much good?" if answered in the affirmative she appeared to be satisfied: then she looked at them with the most penetrating scrutiny for 2 or more minutes, examining the person from head to foot without moving a muscle of her face. While thus engaged in viewing a person, or thing it was impossible to arrest her attention until fully satisfied. She examined the sisters' dresses with the most exquisite curiosity, always taking care to pull out every pin, wherever she found it, at the same time handing it to the owner.

She refused to have the Brethren come near her, if she gave any thing to them, she pitched into their hands or lap. If a brother walked round her, she turned instantly, to see that no imposition was intended: in fact she distrusted all of us at times, with the exception of Tisha & Elder Sister, and even the latter came near losing her confidence by an oversight which will be mentioned hereafter.

She had no liking for any part or parcel of our dress; the 2nd day she discovered that her dress was similar to the Sisters' she first found out the secret by observing that she had shoes instead of her mockasins, instantly she began to pull and pick at them, as if trying to tear them to pieces, to get them off her feet; the shoes proving impregnable she left off, and commenced on her gown, and tried to tear it off.

She examined every thing in the room with the utmost exactness, not merely for curiosity, but with the eye of a mechanic, to see how every part of it was made, and put together: screws, pins and nails, were a continued perplexity, in her examinations, hundreds of times she tried to pull them out with her finger nails. The tin quart which contained her sweetened water, was closely examined, perhaps a hundred times, and to the last, she had fears that the handle would not support the cup, consequently she never held it by the handle when it contained the water: she set it down with the utmost caution.

During her stay, her integrity was untarnished: if a brother or a sister brought any thing into the room and left it, she never allowed any one but the owner to remove it: she regarded Truth as sacred; Elder Sister came near losing her union in the following manner: the Br who killed her squirrels, brought ~~them~~ three into the room and showed them to Cilla Hoph, Elder Sister saw but two, after the Br retired Elder Sr held up two fingers and said "two squirrels," Cilla instantly corrected her, with a piercing, rebuking look and her "not good". Elder Sister now found herself in a sad dilemma, and took the first opportunity to ascertain the fact; finding that Cilla was right; she corrected the error and asked forgiveness for the mistake, and by the repeated assurance of the writer that "she was good, much good, she was restored to favor. The writer also lost favor, & was restored by Elder Sister: while on a visit, he was diligently enquiring what species of animals the Wyandots raised, he finally came to the dog, Cilla said "Ingen raise much dog", good dog? she answered, "some good dog, some much bad dog"; and then showed, in her inimitable manner, how the "much bad lazy dog" sneaked off and laid down by the fire: this, was unbearable, the writer unconsciously burst into a loud laugh, at the same time throwing up his hands, at this unseemly conduct, Cilla was astounded! She fastened her eyes on him for some minutes, as tho' she would look him thro'; his heart smote him, he felt as tho' he had committed the unpardonable sin: the charge of Elder Freegift to the writer, at the time when he first opened the gift for him to remove to the Second Order, sounded in his ears, like the crow of the cock to Peter. The writer begged Elder Sister to enquire the cause of this dreadful look, this, she did, and gave him the following: Cilla asked Elder Br, "Shiny man good? much good"? "yea, shiny man good, much good"! "Big laugh not much good"!"

(Cilla directed the Sister to roast her squirrel on the coals, without salt or pepper.)

It seemed as if the big laugh, brought the drunken Indian, with all his crimes fresh to her memory.

But the most astonishing part of the narrative is yet to be told; the writer had learned a number of Indian names for things at the Wabash Indiana, these he mentioned to Cilla, with no other intention but to see if she understood them, at the mention of these her countenance glowed, and she soon convinced us that she understood them. One of the names was *minshippa*, the name for corn or meal; she instantly pointed to a little ear of pop-corn lying in her lap. This was enough.

The writer communicated these facts to Br Julius Crosby, and invited him by all means to pay her a visit; he did so, and brought with him Lewis and Clark's journal, to the pacific Ocean, over the rocky mountains: this work contains some hundreds of Indian names for different parts of creation both animate and inanimate. He first pronounced the name of the *great Good Spirit*, "Ki-jai Man-i-tou," she instantly rose to her feet, cast her eyes to the ceiling of the room, as if looking into heaven, with the most profound adoration, at the same time performing a circle of some feet. This was the first, of a series of questions, perhaps fifty, to the whole of which, *by her inimitable motions, and broken English*, she gave full satisfaction that she understood every name. For instance, when we pronounced *Es*-caa-tick, forehead, she placed her hand on her own forhead: was there any room for doubt? Wes-ty-ky? Hair; she took hold of her sister's hair. E-kis-ock?– Eye; she put her finger on her own eye. Chee-chee? Fingers; she held up her fingers. O-thea? Heart; she then put her hand on her left breast. Mas-qua? Bear; she rose and commenced climing like the bear. Ma-ku-su? Eagle; she set her arms a kimbo & commenced flying, then contracting her fingers in the form of the Eagle's claws, pounced on her sister's arm, just as the Eagle takes his prey. O-kes kew? Pheasant; she instantly stooped down and began to beat on the floor, in imitation of the drumming or beating of the pheasant. Sy-sip? Duck; she gently moved her hand along before her, in imitation of the duck swimming, then suddenly raised it higher than her head, to show its rising out of the water.

Chiman? Canoe; she commenced paddling with both hands. Ken-on-ge? Pipe; she began puffing and making the well known sound of the lips in this disgusting operation. Shic-ak? Polecat or Skunk; she instantly shyed off, blowing her breath out of her nostrils, curling her nose and lips and making one of the worst looking faces you ever saw. It would be tedious to go thro' with the whole of the questions, and would add nothing by way of confirmation to those already stated, therefore we shall close the list with the addition of one more question: Cilla Hook, Mas-kik-ee? Medicine; she was eating grapes at the time this question was propounded; she placed a grape in her hand, rooled it into a bolus or pill, swallowed it, turned sick, and vomited, we mean she performed all these movements or operations.

We shall now mention a few more circumstances: little Harriet came into the room, Cilla as usual, put the question to Elder Sister; "good? much good? being answered in the negative, the writer called Harriet to him, and commenced whipping her, (of course it was pretence,) Cilla loo with a vengeance at him, shook her head, and said, "not good", he then took her up as if to put her head foremost into a pail of water, to this last process she noded assent "much good". Poor Harriet was unconscious of the cause of this rough treatment, and not any the better pleased on that account.

An empty Bottle was handed to her, she unstopped it, and keenly scented both the bottle and cork; "whisk no good, make squaw drunk, much fight."

A number of toys were given her, these she kept with the utmost caution, with the intention of carrying them home with her, not suffering any one to touch them only her sister Lisha.

Towards the close of the third day it was hinted that her sister loved the shiny Folks, and may-be would stay with them, this was enough, it excited her suspicion to that degree, that she would not suffer her sister to leave her any more, another sister had to be sent to perform Mary Ann's work.

We have before told the reader of her unsatiable curiosity; in her examinations, she handled every thing with the greatest agility or nimbleness of fingers, than we ever saw before; she investigated every flaw and crack in whatever attracted her curiosity, even prying and scratching them with her finger nails.

In her personal examinations, she looked with more keenness of penetration, than we ever beheld in any mortal; her attention was so riveted to the object that it was impossible to attract her attention, until she had finished her investigation; then she appeared satisfied and easy. The reader must not suppose, that her optical vision was bounded by the exterior of man, nay she read the invisible man thro' his exterior, it only serving as a mirror to reflect the image of the other.

Her countenance, when free from agitation, was beautiful, nay more, it was angelic.

She made no observations on the weather, only as it respects its fitness, or unfitness for hunting. one night she said, "good for hunt, fadder ketch much Koon.

A slight snow having fallen in the night, she looked out of the window in the morning, and observed to Elder Sister: "little snow, no much good to hunt"; which proved to be the fact.

The 3 days were mostly cloudy, she saw no time piece, and if she had it would have been of no service to her, yet Elder Sister said she told the time with greater exactness than any other person she ever saw, without the aid of the sun, or other means: to be sure she did not know the hours of the day, but she pointed to the sun's place at the different periods of the day.

We must close the narrative by giving an account of her departure; but before doing this, we must tell the reader something of her younger Brother: this dear relative she recognized in one of the Brethren, whom she saluted in the most affectionate manner; like a true child of nature, in this meeting there was no reserve. She examined him closely, to see if he had beads, broaches &c. around his neck; then taking off her own, she placed them ~~on him and his neck~~ on him with the most inimitable signs of joyfulness and thankfulness, at finding her younger brother, then turning to Elder sister and those in the room, "me younger brudder"!

It was near meeting time, the close of the third day, and according to her testimony when she came, near the end of her visit; being asked how long she was yet going to tarry with us, she held up the ~~[illegible]~~ tip of her forefinger, signing thereby that the time was nearly expired.

She clung to her relations with the greatest fondness, and was extremely fearful that they would

I'l give her the slip, and not go home with her."

She seemed extremely sorrowful, she said she loved the shiny white folks much, "much good"; but she said, she would do as shiny "Mudder say;" "me go homo".

She went into meeting with her sister, but at first seemed unconscious of the worship; for as usual she commenced her examinations of the room, and the furniture. Her sister arrested her attention and showed her, her brother in the dance, this pleased her wonderfully, she eyed him closely for some time. While thus engaged Mother Ruth came; Cilla dropped down, apparently lifeless, and lay between 20 minutes and ½ an hour, and then began to move, held up her hand and was lifted up; she was now Elizabeth [illegible]; had love from Mother Ruth, which she gave to the Brethren & Sisters.

Some minutes afterwards she became conscious of having been from home, and by permission saluted the Brethren & Sisters, and asked how they did &c. She was then conveyed to a seat, and sat perhaps five minutes, and fell lifeless as it were again, and remaining between 15 minutes and ½ hour.

The next morning she related what a wonderful privilege Mother Ruth had given her;

who ~~she~~ took her to a splendid mansion, where the brethren and sisters were in the worship of God, in the most beautiful Order imaginable. Their appearance so fascinated Elizabeth, that she begged permission to remain; but Mother Ruth told her that she must return home again: She was convulsed in sobs and tears when relating this extraordinary privilege. On the next morning Sabbath 5th the writer saw Elizabeth with the Coffee Boiler in her hand, he bade her good morning, asked if she was well, she replied yea; "only some tired"; "how long since you have spoken to me"? "I guess it is more than a week": she enquired for my health and I passed on. She was Elizabeth, perfectly Elizabeth. The writer wished to satisfy himself of her condition. She pondered a while on his thus saluting her, then went to Elder Sister to know, why he talked to her, thus, and asked questions about her health &c. perfectly unconscious of having spoken to the writer the evening before.

Elder sister said she was perfectly ignorant of having been the squaw: she thought she had been absent some days, and seemed glad to see the Brethren and Sisters.

Cilla Hook's Second Visit.

November 5, 1843.

As we have before stated, after Cilla Hook's departure, Elizabeth (Hewit) was herself again and performed her duties in the Kitchen. As usual she went to meeting with the family, unconscious of what had passed on the preceding three days. Our meeting was lively; the Indians came were invited in, and in course of the meeting united in their ardent, active and peculiar manner of worship. Presently the voluble and sweetly pleasant voice of Cilla Hook was heard. She recognized Tisha Hook, who asked her how long she was going to stay now: she signed on her fingers two days and a piece: according to her account her visit was to end on Teusday evening. She told Tisha that Mother Ruth had brought her to confess her sins this time, and to learn how the "Shiny Folks do"

At first sight she recognized all her former acquaintances, met them with the utmost cordiality, without asking any questions about "good," no much good"? But every stranger had to pass the former ordeal of "good? much good? and her piercing scrutinizing look. She called for her toys, and would not be satisfied until they were all brought, She retained her former aversion for our food; the squirrels, grapes &c. with the addition of honey were procured for her, which she pronounced very good, or rather; "good, much good" It is but justice to the family to say, that on this, and the previous visit, neither pains nor exertions were spared to make her comfortable.

She again refused the feather bed, and was accommodated at the fire. It should have been mentioned above that Mother Ruth required he to eat soup, when it came she liked the liquor, but had the greatest aversion for the light bread; after repeated trials she got a few crumbs into her mouth; finally as if out of patience with herself and the soup, she swallowed two or three mouthfulls as fast as she could swallow them, then turning to Elder Sister "now me done as mudder say".

On Monday morning she confessed her sins, in this ~~prof~~ performance she looked Elder Sister right in the face, made no hesitation, but told every thing without disguise or covering, untill she was done: then raising her head, "now me told ale mudder tell me to, now me dance like the Shiny folks. Before her confession she showed visitors by signs that she was going to turn out her bad things to shiny woman; after her confession she told visitors; "me tele shiny woman ale the bad."

After her confession she was more familiar with the brethren and sisters: on [illegible] Monday evening a number had collected into Elder Sister's room to visit her, she, her sister and brother sat to themselves, others were not permitted this privilege. She was quite sociable talked and laughed with the Brethren and Sisters. She asked one of the brethren to dance "Ingen" for the company. the performance pleased her wonderfully, it was, "much good dance". But he was not permitted to dance with his shoes on; it seemed they would be considered a profanation of their sacred dance. The experiment of "Lewis and Clark's Journal," was again tried; she refered the Enquirer to her elder sister and her younger brother; "they knew much me" Her modesty would not permit her to go round them. The Indian name for dish being pronounced, she held up a little dish, which she held in her hand; this was the only interpretation she attempted. One of the brethren tried to rouse her to interpret the names in the Journal, by the following: "Cilla Hook me much good to you, hunt kill squ-"irrel, dance for you, Cilla Hook no tell Shing what "in the Book, Shing no more hunt, no more dance": her countenance flashed, she gave him a look that pierced him to the heart: she said, "You do what

Shiny Mudder say"? he answered yea, "me too." It was enough.

She treated the Visitors to an equal share of her grapes: then taking two sups of her sweetened water, she handed it to her sister, she took the same number, her brother in like manner, each handing the cup to her; in this way the cup went round till all had taken; one or two of the company attempted to quit with one sup, but she instantly motioned for them to take another: equality was her motto. When her oldest sister ate with her, she must have the same quantity of food, and the same number of sups of the sweetened water; she was cautious to see that there was no mistake in taking a full sup. If any thing was brought to her she would eat nothing till her sister was present.

Teusday in the P.M. she found her older Brother, she manifested the same joyfulness and affection towards ~~to~~ him, that she did towards the young at the former visit, and immediately gave him the beads &c. as on the former occasion. Shortly afterwards she found her other sister, this seemed to complete her happiness. They were all gathered into Elder Sister's room preparatory to their start home: they all sat down together, she gave each a portion of her grapes. This was a solemn time: Cilla Hook and her relatives were about leaving the shiny white folks: her countenance was sorrowful: she rose and gave each a couple of sups of her sweetened water, and dropped lifeless in the midst of them as it were. After a few minutes this same Cilla Hook – Elizabeth [illegible] corpse showed signs of animation, held out her hand and was taken up completely Elizabeth [illegible].

Cilla Hook's third Visit.

November 8th 1843.

Elizabeth performed her duties in the Kitchen on Wednesday 8th till half past 3 O clock, at that time she was with the sisters in the Ironing-room, she dropped in the midst of them, after lying the usual time she came to herself. It was Cilla Hook, that animated gifted child of nature. The writer of these Visits saw her shortly after she came back again, after the first salutation of meeting was over ~~she~~ he thus addressed her: "Cilla Hook, you no bid Shiny 'Man farewell before you go home;" she answered, "you gone, me no see you:" this was strictly true, she had not seen him for some hours before her departure. The sisters asked her the reason of her unexpected return, she said her father was cross to her since her visits, that when she told him she had confessed her sins, and how good the shiny folks were to her, her father angryly told her "go:" then shiny Mudder tell me come and me come."

According to her prediction she is to stay 4 days and something more. At this visit we are prepared to accommodate her with Turkey-meat, this she pronounces "good, much good". She says little about her natural brethren and sisters, shiny Mudder having given her a hint to that effect: but her sister Tisha is allowed to be her constant companion.

She learns to understand and talk English very fast, but speaks every word broken, as at the first visit. She is left-handed, and has been from the first visit, and awkward beyond description; she made an attempt to knit, but her efforts were those of a child, she was unable to take one stitch, but dropped a great many: she was mortified, and handed it back with her negative "no good."

She told Elder Sister that shiny Mudder had given her the privilege of going to see her mudder, "stay little, then come back". At 1/2 past 2 O'clock she went to the window, and looked North East; Elder Sister had made preparation for her departure, by making a pallet &c. and was watching, intending to lay her down, but notwithstanding her vigilance she dropped the same as if her life had been taken instantly.

After lying the usual time, Elizabeth rose to her feet, went about as usual, and ate her supper with the family.. At 6 O'clock Cilla Hook came back, being absent three hours and a half.

Thus far her predictions have been verified: Her arrivals and departures are so exact, that we look for the fulfillment of her word with certainty, not doubting in the least.

Thus far there is no mixture of character, she is entirely Cilla Hook or Elizabeth([illegible].

She was asked what her Mother was doing when she was at home, she showed by signs that she was dressing a deer skin.

One of the Brethren asked if he might go home with them, she said if "shiny Mudder say, me give you much good eat."

She has not exhibited any irratability only at her dress, and she dispises it with true Indian abhorrence; it is "no good", every part and parcel of it; but in consequence of a hint from shiny Mudder, she is enabled to forbear tearing it.

She curls her lips at the very sight of a hat, and dodges away her head "no good."

Cilla Hook possesses great sympathy for the unfortunate: during her third visit, Br Allen Agnew called to see her: she soon discovered his mutilated arm, she was sorrowful, and showed by her countenance that it was real; she ~~enquired~~ enquired if the Indians cut it off, being answered nay, then she enquired if the white man did it, nay, not yet satisfied would know the history of his misfortune.

Her memory and comprehension are surprising: her prying curiosity has ceased, she seems to understand all she has seen, and retains every incident; if any one relates a circumstance of which she is the subject, or of which she has cognizance, if they make any mistake in language, or otherwise, she corrects them instantly.

Her pertinacity for fact, and exactness in language make it necessary, for the speaker to be guarded with the utmost caution; any diviation in language or matter is regarded as an untruth.

Her understanding of the English language increases so fast, that it is dangerous to speak of any thing in her presence, that you do not wish her to know: this was far from being the case at her first visit, she was so engaged in her examinations, of every thing around her, that she seldom paid any any attention to the common conversation; and if she happened to listen, you saw by her vacuity of countenance that she did not understand, and if you desired her to know, it was with great difficulty that you could make her comprehend you, especially if the sentence was long.

It is strange into what familiarity we grow even with inspiration and the gift of God: she is not only cheerful, but facetious and witty with those of her closest intimacy: and if you wish to escape ~~you~~ her satire and wit, you must be cautious how you speak of her, or her nation, or of the Indians in general.

She takes the greatest pleasure in instrumental music: one of the Brethren played on the "Mag" for her, she was in raptures, and wanted to dance, but said she durst not in consequence of Mother's caution: she had no relish for slow tunes, and pronounced them "no good."

Sabbath 12, during our morning meeting, Cilla informed Elder Sister, that she was going home in a few minutes, to stay a little while. She fell in the common way, E.S. said she looked more like an angel than a human being during the change or exchange of spirits. In 20 minutes Elizabeth arose, adjusted her hair and went about her business. Cilla clung to her sisters for fear they woul leave her in the agony of the moment of her departure. During the presence of Cilla the family feel exactly as tho' a friend in flesh and blood of its own, had come on a visit; at her departure and afterwards, the same that we feel in parting with, and the absence of a friend. This will doubtless seem strange to those who have never witnessed any thing of the kind; but strange as it may appear, it is not the less true.

During the space of something near ten days, Cilla Hook has occupied the clay of Elizabeth West; in this time the Indian character has been complete, not a word or action of Elizabeth West has been seen or heard.

During the intervals of Cilla's visits, Elizabeth West has been completely her self; without any recollection of the past, as it respects Cilla Hook.

The reader will marvel, and marvel he must "For a strange and marvellous work will the Lord your God do."

November 8, 1843 Cander Eel.
a putawatomy squaw, she confessed her sins in the person of Elizabeth Parkinson..

102

Cilla Hook's 4th Visit. Nov. 20th 1843.

Marvellous! Ann Kishburn, the polite French lady is this morning changed into the lovely Cilla Hook. She meets her Sister Tisha with the greatest affection, also Elder Sister and all her old acquaintances. She is wonderfully pleased with her privilege of again visiting; she is very sprightly and good humored. She says that shina man, then pointing to the East, "make much good to talk to fadder, him some little good: she says "he come to see you."

She says that shina Mudder sent the writer a pair of mockasins, and is surprised at not finding them on his feet: says "shiny Mudder no send you more, if lose em."

Her every movement shows you that she is the veritable, and lovely Cilla Hook.

The writer showed her the stool, which she examined so closely on her first visit; she says "Fadder made some", signing 10 on her fingers

One of the sisters, if she may be called a sister, who has visited on a former occasion, came to see her at this time; she has the same aversion for her now that she had then; she says that shiny mudder says "not much good." It would seem that she sees us all in our real state

Cilla Hook exhibits the same vivacity and witty jest, that she exhibited on her former visit: one of the brethren told her that she must talk English, and tell shiny man all that mudder allowed her to; she instantly in her sarcastic way, commenced talking Indian, and turned to Tisha as much as to say "I've beat him now"

Cilla signed on her fingers, as formaly, that she was going to stay the ballance of the day on which she arrived and the next, or following day.

Her visit is in consequence of her own solicitation to come an see the "shiny folks" On a previous visit Elder Sister hinted something about going home with her, Cilla told Mother Ruth the conversation; and returned Mother's Answer: tell shiny woman "stay at home, too big to walk, no good hunt"

The writer has just witnessed the departure of Cilla Hook, it came to pass exactly according to her prediction at half past 7, P.M. She was conversing very familiarly with us, desiring us to "talk what you want to Cilla Hook, what you want to say to Cill Hook? you want to say something; say what you quick, me go": We have aked her many questions about what Mother is doing with ~~her~~ them and for them. To these questions she gives us: "Shiny Madder no tell me tell you, me no tell." She was very anxious to satisfy us all, before her departure, being concious that she must depart in a few minutes. We have learned more concerning her nation and home, during this visit than on her former visits: her residence is two days journey from Union Village, New Lebanon is half way, at which she has stopped, and at which she ~~has~~ ~~sto~~ is going to stop this time. ~~She is going~~ She has been in meeting at New Lebanon & Water-Vliet, in company with many good Indians, and received much good love: she loves the Brethren and Sisters there much; we asked if you gave them love, she answered "much good love." We inquired if there were other Indians present, besides the good Indians: she replied by signs and broken English that there were one big Black man, some little people with either snow shoes on or skates, and a proud important people.

From her motions and descriptions we thought that the small people were either Laplanders or Icelanders, or Esquimeaux Indians; the proud people, French. The small people she said, made a noise or talked, "oo, oo," and behaved very ugly, the kept skating about in time of meeting, paying no attention to what was going on; the Shiny People asked them if they wanted love, they kept skating, "no hear what shiny people say", and making their grotesque motions; these she imitated by skating on the carpet, and dodging a bout. She imitated the French by putting her hands on her hips, and walking about politely, and sometimes strutting in imitation of a fop. If we mentioned any thing about the black man, she would mock him, "lub, lub, lub much lub", want much lub".

She lives near the Atlantic Ocean, in a large Wyandot town or encampment. Her employment is ornamenting mockasins and clothing, and gathering food from the woods. She is also a great doctress; and a good musician. She is well acquainted with shell fish: as oisters, clams &c; she says "much good eat". She was wonderfully pleased with a muscle shell, and placed it among her toys.

Cilla Hooks 5th Visit. November 26, 1843.

To day in our wonderful meeting the lovely voice of Cilla Hook is again head; she appears to be in raptures on again being permitted to visit the shiny White Folks. Her Mother came with her to day, and they were together during our meeting; Cilla was in raptures at having her mother with her; she introduced her to many of her acquaintances, her noise alarmed her mother, who did every thing in her power to reduce Cilla to silence, but to no purpose, it was enough that she had her mother in shiny meeting, it was the cause of thanksgiving and joyfulness. When she came home, she manifested joy in the extreme; she showed how her mother took her by the arm and shook her to make her be still. she says there were a number of Wyandots present at our meeting; among them a Chiefess. The chiefess is at the "udder hous;" "she and her mudder & Cilla all go home togedder". A squaw of the Choctaw tribe stole chiefess blanket; this came near raising a row; Cilla pursued her with vengeance in her eye, and never lowered her stentorian voice till the blanket was restored, & atonement made by confession. We enquired concerning her father, she says "he no good"; we persuaded her to bring him to meeting; she said, "him come if him want to, me no ask him come.

Cilla says her mother "much fraid of shiny folks, me tell her come, shiny folks no hurt; shiny folks much good, be much good to you, much good me; then she showed by signs how fearful and timid her mother was. Her mother urged her to go home with her at the close of the meeting, but Cilla refused; saying, "shiny Mudder say me stay, long me want."

Her mother went immediately, for the Sister in whom she appeard was released, yet Cilla labored under the delusion that she went to the "udder House with chiefess" Cilla is very national; she loved the Choctaws a little, but could not abide the French; she hisses and scorns the very name French; their pride and importance is insupportable. She is a true child of nature; she loves deeply and affectionately, and hates with unrelenting bitterness. E. Sister gave her a slight reproof for her scorn towards the French, and reminded her of what Eldress Sally told her in the meeting house, "that we must love all"; on hearing this, Cilla raised her voice, "shina at big dance, no say must love all, shina say try to love all". Elder Sister acknowledged the correction. She is the same exact Cilla Hook you must utter every sentence word for word, or she will correct you instantly. She reminded us of our last conversation at her fourth visit: "you say Cilla Hook must love the shina folks, and Cilla come back, how you know Cilla Come back? As she went home after he 4th visit, she called at New Lebanon, we enquired if she saw any other visitors besides the big negro, Icelanders & French, at this, she seemed confused, and at a loss how to answer, presently she jumped up, and sat down cross-legged on the carpet and began smoking and puffing, we instantly perceived that you had had, Turkish visitors. We inquired if she saw the big Shiny Man again, she said not, big Shiny no live here at big Hill; This is proof that she saw Elder Freegift at Wisdom's Valley.

Her aptness at learning the English language is unsurpassed, we made several attempts to converse on subjects one side of the common conversation, but she never failed to detect us; "what you say? Cilla Hook hear you. She recognized her brother & Sisters as formerly, she clings to Tisha for her constant companion. We asked her to dance, but she refused, saying, "me no dance on Shiny woman's blanket." One of the brethren called her brother a shiny man, this called forth the sarcastic disdainful motions of her head, "you, you shiny: my brodder not shiny, he black like "Tisha & Cilla Hook": then she compared his hands with hers, and Tisha's, and convinced us that they were all black alike: she contrasted Elder Sister's white hands with their black. In reality Elizabeth is a fair skinned freckled sister. Cilla evinced much willingness to dance; in order to gratify her, we went down into the meeting room, where the singers were assembled for singing meeting, they sung 6 or 7 songs, Cilla danced like an angel; she said "sing one more song and me go", and truly she did go.

November 30th 1843. Cilla Hook's 6th Visit.

We shall now merge Cilla Hook's "Narrative with that of her mother's. As we have before told the reader, Cilla came with her mother on Sabbath 26th November, and they were together during the meeting, but at the close the mother departed for home, being too badly alarmed to tarry any longer.

When Cilla came home, she said mudder much fraid of shiny whities, me no fraid, me stay, mudder go home!"

It is now time to introduce the reader to Maywilla the mother of the Hook family, she appeared in the person of Prudence Parkhurst on the 26th of Nov. Since Sabbath we have heard nothing about her till this evening, she again made herself known in the same individual: she recognized Elizabeth Hect- as Cilla Hook; the annunciation of this fact alarmed Elizabeth it was a new and strange to her, and it caused her to weep bitterly. Sometime after the arrival of Maywilla, Elizabeth was making a fire, for the accommodation of Maywilla, while thus engaged she dropped into a chair, and 20 minutes she was

☞ see page 115.

To prevent Shoes from taking in Water

One pint of drying Oil, two ounces of yellow wax, or bees wax, two ounces of turpentine, & an ounce of Burgundy pitch, melted carefully over a slow fire. If new Boots or shoes are rubbed carefully with this mixture, either in the sunshine, or at some distance from the fire, with a sponge or soft brush, and the operation is repeated untill the boots or shoes become saturated, they will be impervious to wet, and will wear much longer, as well as acquiring a softness & pliability, that will prevent the leather from shrivelling. N. B. Boots & Shoes prepared as above, ought not to be worn untill perfectly dry & elastick, otherwise their durability would rather be prevented than increased.

The ages of a number of the worthies who came from New-Lebanon to Ohio.

Father David Darrow was born June 21st 1750

Father John Meacham was born 1770
Elder Comstock Betts November 17th 1762
Elder Samuel Turner June 28th 1775
Elder B. S. Youngs July 1775
Elder Solomon King July 9th 1775
Elder A. Meacham January 22nd 1779

Eldress Rachel Johnson March 10th 1779
Mother Lucy Smith October 29th 1766
Eldress Anna Coal August 28th 1767
Eldress Hopewell Courtis May 19th 1779
Eldress Betsy March 6th 1782
Sally Sharp Nov" 10th 1799
Joshua Worley Aug" 12th 1800

Daniel Redmon was born February 20th 1779.

Prudence Redmon, was born February 1st 1783

Children of D.R. P.R.

William Neville Redmon, was born Dec.. 2nd 1801.

Susanna Redmon was born August 1st 1803.

Amelia Redmon was born June 9th 1805.

Prudence Redmon departed this life December 30th 1838: Being fifty five years, ten months & twenty nine days old.

Andrew Brown was born November 23rd 1770. } at 4 O.clock P.M.

Daniel Redmon departed this life Dec 21, 1846: Being 67 years, 10 months & 1 day old.

~~The above ages were written 1827.~~

Susanna Redmon departed this life July 3rd, 1848. P.M. ½ 8 O.clock. Being 44 years, 10 months & 24 days old

Tuesday Feb. 7th 1837, Commenced teaching the children at the N Family U.V.

the lovely Cilla Hook. When we went into E. Sister's room for union meeting we found Maywilla, Tisha, Wâlla & their younger Br. A. T. all sitting on the floor in a circle, in an animated conversation. The mother and Cilla, conversed fluently in the Wyandot tongue; Cilla explained in English as far as her mother would allow her. Cilla was almost frantic at again meeting her shiny Brudders & sisters: she said that shiny mudder had given her liberty to call us shiny "Brudders". Maywilla then said "shiny mudder no allow me call shiny Brudders". Cilla said, "you no been here often me, when you com often me, den shiny mudder tell you say shiny Brudder"

Cilla's almost unbounded familiarity alarmed her mother, she reproved her for her forwardness: the writer enquired of Cilla, what her mother had been saying, she said, "mudder think Cilla sucy to shiny man, mudder scold Cilla Hook".

Waw Hook her husband came with her, but whether he found admittance into any of the shiny brethren is unknown to the writer.

Maywilla chided Cilla for deceiving her and not coming immediately with her, Cilla apologized by saying she had to visit Chiefess, and could not come then.

Cilla told her mother that the "shiny Brudder loved Cilla Hook heep much kind to Cilla." Her mother looked as if alarmed, and scolded her for her boldness. Cilla explained, "mudder good love."

We had a most ridiculous scene in meeting to night; Maywilla and her daughters went as spectators; when the quick Indian songs began, Cilla could not refrain, she broke forth in the dance, and pulled her aged mother with her. During the dance, the shoes got off the daughter, and she kept saying "shiny mockasins no good, no stay on Cilla", to make the matter worse if possible, the shiny mockasins came off the mother also; and it required something near a half dozen sisters to keep matters right; in the mean time Cilla's tongue ran incessantly.

At the close of meeting they spread their blankets, received love, and departed for their far home in the East. It would require volumes to record all that has been said and done by these native visitors

A new and cheap paint.

More impervious to the weather than common paint.

Take of unslacked lime a quantity sufficient to make two gallons of whitewash when slacked, mixe it with a due quantity of water, add to it 2½ lbs of brown sugar, and about 3 ounces of salt. The exact proportion of each will be best ascertained by experiment.

This when applied as a paint becomes perfectly hard and glossy — by mixing either ivory black or lamp black with the ingredience a beautiful lead colour may be had — or a yellow by mixing suitable ingredience — this paint is almost altogether used in the South for houses & fencing

New-York, Com. Adv.

Jan,, 1833

December 1st 1843 French Ladies.

Maree Shavalenhurn, & Jerusha Lay.

The Squaws departed last night but Mary Ann, when she arose was not Mary Ann, she was Maree, a young French lady, who confessed her sins the same night, and departed. In the morning she was herself, or Mary Ann Liddill.

Not so with Elizabeth West, on the first of Dec she arose a polite French lady: She was astonished at at the Shaker's early rising; was not in a condition to eat breakfast with the family. (When breakfast came she refused to drink that stuff, the rye-coffee, but drank her cups of China Tea. Afterwards she drank some wine and treated the visiters to some of the same. She confessed her sins, and departed the same day.

December 1, 1843 Maywilla & Cilla's Visit.

This is Maywilla's 3rd and Cilla's 7th visit, of this visit the writer knows little, having had only a few minutes conversation with Maywilla she said they had come to pay us the last visit for some ~~day~~ time: she would not return for the space of 12 days, signing the same on her fingers. "May-be Walla & Cilla come sooner, just as Shina Mudda say."

Maywilla said that Walla was going to confess her sins, then all go home together. The writer found Cilla convulsed in [illegible]: her mother had reproved her sharply for her forwardnes in conversation, and her not waiting for older persons. In this matter the writer thinks Cilla is not to be blamed, when she first came she was a bashful young Squaw, half scared out of her senses at the tick of the door latch; by degrees she became acquainted, gained confidence, and consequently freedom. Her's being so marvellous a case, she was visited by many, and forced to converse against her will, as every visiter was anxious to satisfy himself by getting all the information he could, concerning herself, family, Tribe &c. Cilla told the writer "may-be me come to see you again, "then me talk. She is the most talented of the female sex.

Dec. 1st 1843 Lady Melissa Monsain.

To night we had had chh meeting for certain purposes; near the close we heard the sound, of some one, as if fallen on the floor; it was Mary Ann Liddle, she was brought home

Dec 2nd 1843. Trimelia Topp.

Before meeting Elizabeth came to E. Sister, and told her that Mother Ruth wanted her to go to the French Camp: she showed much humiliation of spirit, she thanked E. Sister kindly for her guardian care and protection. She then departed for the French encampment; in about half an hour she came back a polite French lady, by the cognomen above. She was very polite indeed, much pleased with our singing, held the ballad while we sung; when being asked if she understood music, she answered in the affirmative. The writer desired her to note the tune we were singing, for our benefit; as we were unacquainted with the science of music, she answered, "I perceive sir you have this music already imprinted in your minds. She is about 17 years of age. Their encampment she said was about 2 miles off, a little East of South. These French have recently come from France, they do not belong to the encampment to which Marat belongs.

Before I proceed to give an account of the dissolution it may be neceſsary to take some notice of what is now generally admited as the cause of the evacuation of West Union, on this very interesting subject we find that the most of our renowned sages disagree, some attributing it to one thing, and some to another. As an independent recorder, & disinterested person I shall simply give the opinions of some of the chief apostles. Prior to Elder Archibals visit to the East, which I shall notice hereafter, he complained much of the wickedneſs of the people, & of the slackneſs of the Elders, in their duty towards the people, in not putting the gifts & orders established, into effect. (His compaints were not without a cause.) he frequently expreſsed a desire to leave west Union, and further, that he believed his gift was almost at an end. The Elders in their turn were not without complaints against the administration, they expreſsed themselves in the following manner, "without a change in the Ministry we shall cease to exist as a people:" they also complained of Elder Archibald back-biting and of his making known his feelings towards them, to the common members of the society. These things were not hid; but became subjects of conversation to the knowing part of the community. I shall not pretend to say that Elder Archibald was without fault.

The sisters also became much dissatisfied with Eldreſs Salome, which was not without grounds, of this I shall say but little; she was acused with harshneſs and severity towars the sisters, at least her desposition was not very smoth, she was also accused with partiality &c. It will naturally be supposed that Eldreſs Salome was not well pleased with the Elder Sisters, she charged them with trying to gather the sisters feelings to themselves &c. In this state of affairs Samuel McClelland visited union Village and as I have since learned made known the condition of the society to the ministry of that place, on his return home he visited Pleasant Hill, and Brother John Dunlavy of the last mentioned place came home with him, as we have been informed to find out the Cause of the "Dwindling state of West Union", by order of the Ministry at Union Village John was kindly received by Ministry and people. He had extraordinary gifts and ministrations to the people which caused a great revival at that time.

The Ministry was free to make known the state of the society, and by some means the people learned that they were at liberty to do so too, which opportunity they did not neglect. This continued during Brother Johns stay with us. The openings of both parties he wrote down and forwarded them to the Ministries at Union Village and Pleasant Hill. To the exertions of this great and good man I attribute the Desolution of West Union, which undoubtedly ought to have taken place many years ago. I by no means wish the reader to understand me tho he was the cause which ledd to the desolution. his (John's) ministrations were undoubtedly attended by a supernatural agency he awoke many who for a long time had been in a state of lethargy; some went so far as to say they never really heard the gospel before. Be this as it may, his visit brought to pass a great work.

Johns visit having expired he set out for Pleasant Hill in company with Robert Barnett arrived safe at home

In June Elder Archibald and Eldress Salome set out for Union Village in company John Hutchinson and Rachel Dennis who had previously been sent for. Elder Archibald prior to his visit had calculated largly upon having extensive machinery set in operation in order to relive our pecuniary circumstances part we had alreary commenced, when he left home. viz a seven horse power gristmill to be set in opperation by Oxen. Machinery to manufactor wool and cotton was to be set in the same house and worked by the same power. Also a very extensive Distillery was on hand calculated to make one barrel per day &c

The above I have stated principally to show that E.A. had no knowledge of the desolution of West Union at that time

The removal of the young Believers from straight Creek Brown County Ohio to West Union Indiana in April 1826 will corroberate the preceding and serve to show that no such thing was in contemplation at that time not even by the Ministry at Union Village. In this place I shall take the liberty to give the Author's opinion relative to the grand cause which caused West Union to be dissolved, not that he wishes his opinion to be Counted with the apostles, the primary cause I attribute to the great sickness which prevailed every year more or less, which anually swept some of the best members off of this sage of action.

In the fall season of 1812 no less than 4 members of the first rank and respectebility were hurld into eternety. viz David Edie, William Gallagher, Joseph Worthington & William Brazelton. The 1st a judge and Lawyer, the 2nd noted for aman of steady habits, sound judgments, and great perseverence on any thing thing he undertook. 3rd a man of good sense, remarkable for his industry and economy, the fourth 4th possessed talents almost of the first respectebility; was an able advocate for the cause, and a man of fine humor beloved by every body.* The loss of 4 such eminent characters as it were by one stroke would have been felt even by the parent Society what must it have been to the youngest child. at that time?; The move to Ohio took place the same fall. this was a serious stroke to the Society, as it occasioned great loss both of numbers, and funds, some were left at south Union, some at P.Hill, and anumber went to the world. Our return to Indiana, was attended with serious consequences, which took place in August 1814, the move was by water the greatest part of the way: the people were much exposed to the dews, fogs, and night air on the water, and much more so on land, as the greatest part both brethren and sisters were compelled to walk from Evansvile to West Union. Shortly after our return a great many were taken down with the chills and fever, and fever, a number died of the most substantial members.

of this number was the beloved, and much lamented Eldress Ruth a Mother indeed she was undaubtedly, a woman of the first talents the loss of her alone, was enough to discourage a Society in this stage Eldress Martha succeeded her, her E. M, great wisdom, patience and forbearance, were acknowledged by all, after a few years painful labor (being much afflicted in body during her residece at West Union) she closed her labours. Thus we received one heavy stroke after another, what society could exist under such distressing circumstances as these? As I have before discribed we lost anually some of the most substantial members, of these many were Parents and Guardians of children, whose loss was severely felt.— Their godly examples and parental care being forever gone from the Society.

The names of those who deceased I shall omit, not being able to remember all. Add to this the multitude who became disheartened at these mournful scenes and left the Society with the number who here, like in all other societies would not bear the cross. The world round us who received faith witnessing these fatal circumstances, refused to fill up our Ranks, and those who joined us from afar soon became partakers with us in our distress and were either consigned to the to tomb or forced to retreat. Who wonders at the Desolation of West Union, or who is at a loss to account for it. Thus I have briefly given my opinion relating to the Desolation of West Union.

‡ my reason for mentioning the names of the above

four Brethren is, they all died prior to our remove to Ohio.

It was undoubtedly the opinion of some of our leading characters that nothing was wanting but implicit obedience to our Ministry, to make us as healthy as any people in the world. This enthusiasm however, was entertained only by a few, whose hoary heads could be warped almost to any thing but sound reason. George Legier was of the above opinion. John Hancock remarkable for many healing gifts, and every other enthusiastic opinion, was an ardent advocate for this new theology Elder Issachar went so far in it, ~~as to say~~ one night, as to say. (after a very sharp meeting, and puting the prince of the air out doors) that the air was purified, and that West Union was as healthy as any place in the world.

Elder Archibald was not of this Opinion, his sound judgment on this matter, could not be warped by the most profound theologist of this new divinity, his own words on this subject are enough to inform us of his judgment in this important matter. His letter written after his return from the East, to the people at West Union contains his opinion on this subject fully: in that he had nothing to offer as the cause of the Disolution of the Society at West Union but the inclemency of the Climate and he undoubtedly had the best opportunity of any other man to be informed of what was the real cause of our disolution.

Henry Millers opinion on this subject is similar to Ed Archibald's he like every other man of sense knows that the believers who were gathered to West Union were not inferior in any respect to any other society when first gathered, but what has that unfavourable clime reduced it to. O! West Union! O! West Union how art thou fallen! and a Sister Church brought to nought, and thy secrets disclosed to the world.

It will be useless to add the opinions of all the Patriarchs who have graced West Union, suffice it to say that Elder Brother Joseph is of the same opinion with Ed Archibald & Henry. Thus we see the most prominent reason assigned as the cause of the Disolution of W. U. is the Unhealthyness of the place. The few hints given in the preceding pages will in some measure give the reader a knowledge of the condition of the Society prior to its Disolution. It is in my power to give a detail of matters 6 months prior to our move but a desire to consign to oblivion every thing that does not correspond to rationality will compel the writer to omit many things that transpired in this period of time: by this I do not intend to insinuate [illegible] that West Union has been guilty of crimes more heinious than her sister societies by no means I could willingly cast a covering over her unseemly parts.

Ellen Hughs born May 1st 1832.
Henry Hughs " June 21st 1834.
Margaret Hughs " Nov" 1st 1835.
Patrick & Mary " March 1st 1837.

* * *

John Arthur McCalmont was
born July 14th 1836 – 8 y in July 1844.
Benjamin James McCalmont
was born February 19th 1839.
5 years old in Feb, 1844

Henry Clay was born
the 13th of April 1777.

On Tuesday the 20th of March 1827 All things being ready for the move we bid Farewell to West-Union set sail on the Steam Boat Lawrence at McCarle's ferry for Union Village Pleasant Hill, and South Union, at, or, between the hours of 5 & 6 O Clock in the after noon. Here follows the names of those who embarked, on board the Lawrence.

Elder Achibald, Andrew Martin, Elder Brother Joseph Johnston, James Hopkins, Alexander McKechen, Daniel Redmon, William Tann, Henry Tann, David Price, Matthew Smith, Samuel McClelland Ebenezer Gallagher William Neville Redmon, Matthew Murphy #

Eldress Salome, Eunice Bedle, Patience Naylor, Elder Sister Sarah Jenkins, Elizabeth Legier Drusilla Murphy. Prudence Redmon, Prudence Johnston, Eliza Jenkins, Hopewell Mayall, Peggy Knox, sen. Peggy Knox Anna Brownfield, Sarah Hancock, Franky Silence, Thankful Boyls Katy Johnston Catharine Knox, Barbary Evans Betsy Gallagher, Nancy Gallagher, Zeruah Gallagher. Polly Taylor, Charlotte Tann, Polly Tann, Nancy Jenkins Betsy Worthington Sally McKechen, Susannah Lawwill, Naomi Legier, Mariah Jenkins, (servant formerly) Lois Martin, Polly Worthington, Rachel Johnston, Susannah Redmon Eliza Worthington, Martha Worthington, Tincy Worthington

Viney Edgington, Esther *Murphy, Jane McKeenhen,
Polly Brownfeild, Lydia Murphy, Azuba Right

Henry Miller, George Legier, Benjamen Knote, Jesse
Legier Daniel Rankin

Rebecca Brazelton, Eunice Stover, Sally McComb
Jency Beedle, Lucinda Miller, Elizabeth McComb
Betsy McComb Rebecca Boyls Ruth Edie Margery
McKeehen Brittanna France. Are those who moved
by land of the old order.

Ezra Shearman, Thomas Newman, (Elders for young order
Rees Stroud, children *Franklin Stroud, Gideon *Stroud,
Abel Shearman, Ezra Shearman Jun, Washington Royce 1
John *Shearman, John *McGowan, Henry *& David 2
Dayly, 3

Mary Hopkins Lucy Goodfaith Eldress sisters 4
for young order, Salome Douglass, Polly Hardin, Catharine 5
Pickins Rachel Hall, Anna Hall, Albina Hall Emily 6
Hall, Marget *Pickins, Mary *Pickins, *Mercy Shaw. 7
Lucy *McGowen Betsy *Stroud, Lucy *Stroud. Indiana *Stroud.

William Roberts, Hugh McGowen, William *Roberts Jun, *Joseph
Roberts, John *Ford, Robt *Ford, *Charles Ford, Henry *Ford, *Jinas Jackson
Martha Roberts Betsy Jenkins, Peggy Ford, Senai Jackson
Lovina *Jackson, Emily *Jackson, Olive *Jenksins

Mary Ann* Ford, Patience* Ford, Peggy Roberts, Salome Roberts, by land young order, The names thus marked ☞ * above the name are minors from 18 or 19 down to childhood This distinction no doubt will suit the inquiring reader.

The Author located himself at the South House September 6th 1827, commenced the Coopering Business the same day.

Monday 17th September P.M. Elder Benjamin and suit arrived at Union Village

1 Sunday, Natural Philosophy
2 Monday, English Grammar
3 Tuesday, Arethmatic
4 Wednesday, do —
5 * Thirsday — do
6 Friday — do
7 Saturday Geography

The above rules shall be observed as near as possible untile the first January 1829
The will of the first Cause taken into consideration, by me William Navilee Redmon.
June 9th 1828.

the evening was pleasant, about 8 O Clock the Lawrence anchored at Vincennes. A few minuits subsequent the steam boat Rein Deer landed just below. In a few minuits the shore was lined with a larg number of the most respectable citizens, who appeared anxious to witness the departure of their friends and neighbours. Being much fatigued we retired to rest early, but were not long permited this enjoyment A band of musick struck up on the shore which entertained us for some considerable time; when it ceased One of the musicians spoke to this effect. "This is a tribute which we owe to the Shakers a people whom we respect, and a people whom we wish well let them go where they may". The band moved a few paces to the Rein Deer paid the company on board a similar tribute. This done the band returned to the Lawrence struck up the Music again which they accompanied with the firing of canon for about two hours. The French contributed much to the the beauty of the scene by singing, which is unequaled by the singing of any other nation. During this entertainment the air was frequently rent by the loud shouts of the company. The Rein Deer set sail in the foreparts of the night.

About 3 O Clock the Lawrence set sail at night.

Wednesday 21st at half past 11 O Clock we landed at New Harmony here we again fell in with the Rein-Deer taking in paſsengers and wood. Paſsengers about 150 members of N. Harmony. The Lawrence also wooded at this place. the shore was linend with the members of the above place. A number of the Brethren walked up into town were escorted by Robert Owen into the splendid edefice formerly the Dutch church. the inhabitants be haved in a decorous manner both in town and at the landing. At one O Clock we set sail, 1/2 past 6 O C reached the mouth of the Wabash. sailed all night wooded once, took in some paſsengers.

Thursday 22nd this morning at 6 O Clock we foan ourselves at Evansville Ia. at 9 met the Tecumsah going down stream, at 10 O C we landed at the Yellow Banks took on shore the South Union property here we had to part with our old friend and Brother Samuel McClelland whose memory is dear to all who know him and will last with the hills. same evening we paſsed Rockport Ia we sailed all night wooded twice

Friday 23rd we paſsed a number of smale towns on the Ky side to day we paſsed severall Steamboats to say 6 O Clock afternoon we landed

at

Tarrescona's wharf Shippingsport. here we again found the Rein Deer. water too low to cross the falls. A number of Steam Boats lieing at the different Wharfs at Portland, Shippingsport, and Lewisville, &c.

Saturday 24th still remaining on board the Lawrence a larg concourse of people crowd the Wharfs of all ages, sexes, sizes and colors, (the owenites remove from the Rein Deer dray round the falls &c
We were visited to day by two of our Brethren from Pleasant Hill viz. Tiler Baldwin, and Lewis Wilhite also Leonard Jones came on board.

Sabbath 25th stile remained on the Lawrence sabbath observed according to gospel order, all keep close. though on saturday a number walked thro.. shippingsport looked at the Canal: at this time about 1100 hands are employed removing the earth with Wheel Barrows, a steamboat is employed to cairy stones for locks &c a number of stones are now lieing ready to be placed. the earth is not broken the whole distance of the canal.

Monday 26th March by To day the Lawrence is disloaded drays are actively engaged moving the property round the falls. The Steam Boat Decatur is engaged, and a Keel Boat bought. All the property removed up to Louisville and loaded on the two boats. The sisters walk up to Louisville. This evening all is in readiness for a further move
The Captain advises not to sail to night on account of the darkness. Brethren Tiler & Lewis having a waggon with them take Susannah Lawrils, Charlotte Tharr, Katharine Knols, and number of Children and set out for Pleasant Hill.

Tuesday 27th early this morning the Decater departed for Cincinnati with the Keel Boat in tow, the People destined for Union Village were on the Decatur and those for Pleasant Hill on the Keel. The Ohio is extremely boisterous the waves ran into the Keel boat at times. Late this evening we passed Madison Ia. One hour after dark the Decatur anchored in the Kentucky. Here to our great Joy we found our found Henry Miller, Jacob Monfort, Zachariah Burnett & Asa Runyon, from P. H. one hour afterwards the Decatur cleared for Cincinnati The scene we experienced in parting with our old Friends is inexpressible
The Decatur anchored 4 miles above the mouth of Ky and tarried for the night. Wednesday 28 the Decatur came in contact with the Atalanta the Decatur was much

Injured in the fray, the Atalanta entirely disabled one of her wheels she arrived at Cincinnati the same evening after having landed those destined for white water at Lawrenceburg Ia. Elder Archibald, landed at Lawrenceburg. Thursday 29th 11 O Clock the company moved forward for Union village tarried over night at Redding. Friday ~~31th~~ 30th the company again set in motion arrived safe at Union Village. This completes the history of the 2nd move to U Village. It is to be hoped that some journalist in that place will give the account in detail as I can not for want of exact information

Part destined for Pleasant Hill.

WEdnesday 28th after some preperation necessary we ascended the Ky river slowly I shall not pretend to note the days any farther, suffice it to say we we had a long tedeous trip every day after the 3rd we had to oppose rapid ripples at times the Sisters had to work extremely hard, without their aid it would have been impossible to ascend the Ky.

Monday the 9th of April the company arrived safe at Pleasant Hill. met Joyful and welcome reception: several days were occupyed in visiting. we All experienced bad colds after our arrival. tho.. none dangerously ill. # ☞

The people at Pleasant Hill treated us with every mark of respect, notwithstanding at the time of our arrival great distress prevailed throghout the society owing to many disastures which had happened prior to our remove thither: one circumstance I will mention. In the latter part of March Davis Dunlavy was cast from a horse and his back bone broken or sliped out of place, which entirely disabled his lower extremity. # — This with many other difficulties has caused great confusion with this once happy people, which are not likely to terminate without serious injury to the society. In this critical situation aid has been sought from the Mother Church and also from U village * — Elder Eleazar visited this place in April 1827 who was then on his way from West Union Ia. to U Vill in May following by request he again visited P Hill. since his arrival he has been engaged writing, preaching, in public and private, and also as privy Counsel to the Ministry

#Brother Rufus set out for New Lebanon the July to solicit the return of Elder John — Meacham to Pleasant Hill.

#With the exception of the author of this work who was dangerously ill at the time of his arrival — which was April 8th 1827. being on day before the gen-eral arrival of the company.

Monday 20 August 1827. 12 O Clock the
Author departed from Pleasant Hill in the
Harrodsburg Stage in company with 6 black legs
then from the Harrodsburg Springs on their way
to Lexington Ky between the hours of 6 & 7 we
arived at Lexington, the Author and two pass-
engers put up at the (Hotel Postlethwaits)
Troubled with the flatulency nearly all night.

Tuesday 21st Rise at 2 O Clock enter the Stage for Cincinati
alone, Took in another passenger at the post-office
by the name of Boute a resident of Cincinnati
a rope maker by trade, in the suberbs we Took in
a female passenger for the last mentioned place.
Took brakfast at Georgetown, here we received
in to the Stage a Lady by the name of Lovell
& her little Daughter Eliza, bound for Cincin-
nati. To days drive was but moderate the Stage
stoped at its Old Inn — Jones's tavern supper
only Midling, Lodging very good.

Wednes 22nd Rise at 2 O Clock and persue our journey
with more velocity better Horses. Took break-
fast at Hubbles's, morning very cool an ex-
cellent Breakfast Pleasant Riding
Dined at Gaines's

In the evening about 6 O Clock the stage
arrived at Covingtow. (took in one passenger
between Covingustown and Gaines's tavern)
discharged the 2 Women at a tavern in Covington
the ~~last~~ passenger made his way somewheres
but I know not where, his own words say that
he is on his way to the Kenhawa. Boute & myself
made our way over the Ohio, Bente went on to his
residence which he said was on the upper end of
main street Cincinnati I put up at Col. Macks
Hotel, had an excelant supper To night the gre
-atest sight ever witnessed of the kind was to be seen
viz the Circus I witnessed this grand exhebition
the grandest feats of agility ever witness in
the West were seen to night which I shall not
pretend to particularize.

Thurs day at 2 O Clock I was a wake to make prepa
23rd ration for starting; between 2 & 3 O Clock the
Stage set sail for Lebanon with 9 passengers
the stage driver making 10 [illegible] we breakfasted
at Mattathias Roosa's tavern One mile East of
Montgomery; at, or between the hours of 11 & 12
the stage arrived in Lebanon, In the evening af-
ter failing in several attempts to get some kind of

a Carriage to convey my trunk to Union
village. I deposited it with Share in Lebanon
and in the evening walked over to the village
where I found the people generally enjoying
good health. The flux prevails to a limited
extent. Visit west section Saturday morning
return to church attend morning meeting.
Visit Brick house family & return my lodging
at the Office. Monday 27th Elder Brother
Samuel no better — in the after noon at half
past 6 O Clock he departed this life in the
48th year of his age. Tuesday 28th Funeral
at 4 O Clock P.M. funeral almost un-
animously attended by the Church & young
Order. Wednesday visit the G. mill family in the
A.M. P.M. visit the South Family highly enter-
tained. — About 6 O Clock P.M. E. Archibald made
his appearance from White Water, whither he has been for
4 weeks David Cory & Joel Howard accompanied
him there and back. Eldress Mercy & Suit
arrived at Union Village on Friday P.M
31st of August 1827 — Consisting of Jesse
McComb Benjamin Goodhope & Magia Naylor
all in good health They came in a 2 horse
carriage of the ordinary kind.

Union Village August 24th 1827

After visiting a number of days the author Received permision to locate himself according to appointment; he was conducted to his residence by Elder Brother Abner September 6th 1827. The South House as before was the place allotted

1827
September 17th Elder Benjamin & Lucy arrived P.M.

Elder br Samuel departed this life
1827 Monday 27th of August at ½ past 6 Oclock (pm P.M.

Lucy Darrow departed this life Octo=ber 18th 1827 E. Archbald and company set out for White Water Oct 7 1827.

Eliza Beedle Departed this life the 19th of October — 1827.

Elder Sister Caroline Briant Departed this life October 4th 1827. of Pleasant Hill.

Nancy Dunlavy Departed this life October 10th 1827. of the last mentioned place

Saturday 10 Nov. 1827

A great change among Deacons &c.

Saturday 10 Nov. 1827 The Author removes from the South Family to the North Family, and lives at the Office from the 12th November 1827 to the 1st of January 1828.

May 12th 1828 Nancy Fowler sets out for Pleasant Hill. She has been here ever since the fore part of the winter 1827, she came in company with John Fowler & Prudence Redmond but her health would not permit her to return at that time.

May 12th 1828 Remarks on the weather for the curious observer. Since the first of October 1827 the season has been remarkably wet, for weeks together the sun was not seen, rains fell at least two thirds of the time. The most ancient sages say they never witnessed the like. The Winter very warm, graſs grew all winter. The Spring backward & cold. At this time Vegetables in the Gardens are very backward.

June 12th 13th 1828 the ware House moved a cross the Streat, it is to be converted into a Cooper Shop &c

Henry Miller & Archebald Verbrike, arrived about the middle of June 1828.

Elder Eleazar & Brother Rufus, arrived July thursday 31st 1828.

August 12th 1828. That which has caused much rumour and anxiety has taken place to day: ~~[illegible]~~ The family at the Frame House West Section moved to the South House: The South Family breaks up and is distributed or located in the several Families:— A select family made up from among the young Order to occupy the Frame House; tho the house land and appurtenances ~~[illegible]~~ ~~still~~ belong to the old Orders of believers.

The West Section Believers & those Union Village join their Interests: Daniel Boyd, has moved to the Office and is second acting Trustee

The latter part of August is very dry & warm
first of Septr quite cool, some rain.

Sept. 5 1828 Great disquietude among the young people: rebellion assumes a formidable appearance; however many appear to be on the stool of repentance and it is to be hoped that a few days may terminate the disturbance; a number will go to the world, one A. H. has already eloped and a number more may settle and do well, however as I am a slow prognosticator, I shall leave this matter for time to determine. But one thing I can speak positively, C Solomon, & the Elders are determined to make a short work of it. and as I have before observed terror has already reached the stoutest hearts among them.

Sept 14th 1828. Two or three days after A. H. left the Society, one John Watts absconded, his departure very much disheartned his company whom he left behind, and I believe the whole company have resigned, or at least for the present: yet in a short time they may be again found in the work of rebellion; this time only can determine.

Sept 11th 1828 E. Solomon, & E. Rachel & Betsy Dunlavy, set out for Pleasant Hill. Moses Miller will accompany them some distance into Ky. Ithamar, kept them company as far as Cincinnati. — Charge of the Society left to Elder Eleazar, & E. Matthew.

Nov. 15th Ministry returned home & Polly Worthington in company. During the absence of the Ministry's absence the following persons eloped from the society: Viz Solomon Smith, Martha Kimble, Milden Hitchel, Amos Holloway, Rachel Baxter, Patience Spinning, Samuel Anderson, Richard R. McNemar, Phebe Johnson, James Blue, Luther Babbit, Thomas Milliken, Lovicy Millikin, Samuel Smith.

December 7th 1828. Abijah Alley's insurrection. From the above the reader may not fully understand my meaning; for several days prior to the above date Abijah saw many wonderful things in vision, or at least said he did, the order of believers in the spiritual world was made known to him, and it was further made know to him, that, the true order and spirit of christ did not exist on earth; by the same authority he was commitioned and sent forth to preach Christ to the lost race of Adam and to take lead of his church in season.

More recently, Abijah's acknowledgment has developed the origin of his mission, and left a lasting monument of the purity of his his heart, and the uprightness of his intention; if I may be allowed the use of a little irony: he says "the girls have spoiled me";

April 1st Abijah Ally, after causing trouble much in the family where he lived eloped. Prior to his departure he came to himself, & would if possible regained his former standing; but alas! he had carried his treasonable designs to too great a height to descend—he found the task too great for his undertaking, & therefore was forced to the only alternative. His greatest regret seemed to be the miserable situation he had brought others into by his influence & example.

* * *

April 18th The landscape has the appearance of winter no buds have as yet shot forth; the trees look black & the grass is only beginning to spring.

March 27th Molly Lening ~~prot~~ left off crossbearing,
28th Margery McKechen do

Aug. 1835. [illegible] "Sensation & Reflection, are ~~mentioned~~ recognized by Locke, as the only sources of knowledge." By sensation is meant, the first impressions on the mind, through the medium of the senses, of external objects.

Reflection is the notice the mind takes of its own operations." Were we going to write on the same subject it would be necessary to our purpose, to add a middle term, expressive of the mind's first action on the materials from without, forming a concatination of ideas, as ~~necessarily~~ necessarily derived from the materials ~~from without~~ according to their qualities and relation to each other. The term which at this time recommends its self as most appropriate, is Examination. This term gives us the idea of the mind's action on the materials from without as noticing their particular fitness to a certain purpose: for it is certain that the mind of man is capable of seeing or determining the intentions of the Creator in certain organizations.

This capacity in the human mind, at once by brings our word into use:— the senses are acted on by outward objects, the impressions pass immediately to the mind, which examines them according to shape, size, quality or disposition, with reference

to

to time and place. This process of the mind is fitly expressed by the term *Examination*: therefore, we should express the sources of our knowledge by these three terms, Sensation, Examination & Reflection.

Wm N. Reamer

King's Evil.

This complaint commonly appears first by the thickness of the lips, or stubborn humor in the eyes, then afterwards comes hard swellings in the neck, chiefly, then running sores, and sometimes goes thro' the whole body, and across the breast like a honey comb, and sometimes comes by the men——s stopping too soon, and often by their parents being poisoned, and cold & dirt &c.

For cure take as much cream of Tartar as will lie on a sixpence every morning & night, or drink for six weeks half pint of a strong decoction of Devilsbit; or set a quart of honey by the fire to melt when it is cold, ~~stew~~ stew into it a pound & a half of quick lime, beat fine and sift through a hair sieve, stir this about untill it boils up of itself into a hard lump; beat it when cold very fine and sift as before; take of this as much as will lie on the point of a case knife in a glass of water every morning fasting an hour before breakfast, at four in the afternoon and going to bed. Or drink a tea made of dried burdock leaves strong, and drink a half pint night & morning. This often cures of itself.

If it breaks bathe it well with hot salt; and beat antimony fine, copperas, blue stone & burnt alum, mixed in tar, and spread on a cloth, put ~~it~~ to it twice a day; wash it with white & black oak ooze, and put setons or cupping glasses to the back of the neck: if setons roasted polk root should rubbed on the thread before passing it thro' to keep it running.

Then get a handful of the bark of the root of dogwood, a handful of black oak bark, a handful of the bark of the root of male sumake or sumac, a handful of the bark of sassafras of the root; ~~[illegible]~~ a handful of running briar roots & a handful of persimon tree bark, put them all in a pot, and boil slowly 12 hours, then when the pot is full of water take out the roots & barks and boil it down and strain it; then put in a table spoonful of salt petre, a table spoonful of copperas, the same quantity of burnt alum, and boil it down as thick as tar; spread this on a piece of cloth and apply the plaster to the sores, every now & then make a poultice of puccoon roots & to the ulcers; purge & bleed once in two weeks.

June 9th
1835.

Great Freshet in Deck's Creek.

The highest rise of waters ever known by any white man, in this little stream, took place on the 9th of June 1835. Previous to this unprecedented fall of water, the earth had been filled by copious rains, falling every day or two, for two or three weeks. On the morning of the 9th a heavy cloud came from the N.W. heavily charged with electricity; sharp lightning followed heavy reports ~~continued~~ at intervals continued during the first rain, which lasted about two hours. The cloud then separated, and gave signs of clearing-away these appearances lasted only about 1/2 an hour.

A second rain came from the same quarter falling copiously for something more than an hour; the clouds had the appearance of again breaking away, however we were soon convinced to the contrary: the clouds uniting again the rain fell in torrents. The wind change to the West and it seemed the cloud would soon pass; but an opposing wind blowing strongly from the East centered the clouds over M.T. & the watter fell freely; before the cloud had passed over, the east wind ceased, & the west wind centered

(the cloud

152 the cloud, and before it passed over, it was again met by the east wind and the cloud returned; all the while pouring the water most copiously; finally the west wind blew the cloud off and the rain ceased. About an hour afterwards Dicks Creek rose till it ran over the Saw-Mill-Dam, which in a few minutes it cut through. The flood rushed into the Grist-Mill-Dam, & in a few seconds the water was running over the whole ~~Da~~ Dam to the depth of 16 inches, the weakest part tumbled before the mighty element and the ~~mighty~~ waters rushing furiously into the Lower-Saw-Mill-Dam carried it in two places, & passed like and overwhelming sea through' the cornfields meadows &c.

The greatest depth in the West-field would have carried a ship. The loss occasioned by this flood is estimated at not less than $16,000; the greatest estimate $25,000; perhaps the truth lies between.

Chalybeate Oxymel.

Take 2 oz of Columbo Root, 1 dram Virginia Snake Root, 20 ten penny nails, and 1 quart of good Vinegar, put these together in an Iron pot; simmer it a little over fire; then let it stand 48 hours; then boil down to a pint; strain and wring out the liquor, and return it to the pot; then add 1 pound of Sugar & a Gill of spirits; simmer it down to the consistence of molases, and bottle it up for use.

The common dose for a grown person may be a tea spoonful, morning, noon & night, when the stomach is empty; about 10 minutes before meals; begin with less, and increase the dose as you find the stomach can bear it.

NB The intention of this medicine is to recruit the blood, & strengthen the system. It may be taken a week, then miss a week; then take it again, and so at intervals renew the course, more or less, untill the patient is quite well. Agrimoney Tea is good to accompany this course; being good to strengthen the nervous system. This medicine will be found a superior remedy for worms, for the cannot live among as those vermin live with the iron. It is most excellent in the weakness of women, either in suppressions, or in excess of the flow of either kind. But when it takes place, the dose should be omitted untill it ceases. It may be given to finish the cure of fevers in general. It merits a trial in all reduced & low cases of the blood, such as consumption, dropsy, asthma, jaundice, derangement &c to recruit the ~~blood~~ oxygen, or Iron part of the blood; a deficiency of which as I conceive, is the radical cause of all these diseases Healthy persons have a right proportion of oxygen in their blood.

Dr. Tiffin's prescription for derangement or mania.

Get gum myrrh, asafoetida, aloes & castor, of each a quarter of an oz. Opium, and Camphor, one drachm each; powder them separately, and mix them all together with oil of amber sufficient to make them into pills the size of garden peas. Get at the same time two ozs of peruvian bark, red or yellow, & half an oz of the rust of steel; mix them well together into a powder, Give 2 of the above pills morning noon & night; give also a heaped teaspoonful of this every day, an hour before breakfast & dinner. The diet whatever agrees best with the stomach.

This prescription has performed wonders; it was made by Dr Tiffin first Gov. of Ohio. It has restored the insane to reason & health.

Treatment of Scarlet Fever.

Directions. Immediately on the first symtoms, which is sore throat, give a full dose of Jallap to an adult, 60, 70 or even 80 grains; at night give strong Red Pepper tea, from a tea cup full to a pint, according to the age and violence of the symtoms; the next day give a small dose of Jalap, say half the quantity given the day before; continue the Pepper tea at night; on the third day if there is any soreness remaining in the throat, give a dose of salts, which will generally effect a cure. The doses of course must be regulated according to the age of the patient.

Union Village Jan.y 13th

The Great Move.

The houses in U.V. are in a condition never before witnessed by any of the members; the rooms are all bare; the beds & bedding, bedsteads and other moveables are lying in piles in the rooms halls, yards & waggons. The members are passeing & repasing, one with a bedstead, another with a table, a third with both hand full of chairs &c. &c. All is move! move!! move!!! The street is full from one end to the other with teams bearing all kinds of moveables, large droves of cattle— milch cows, stock cattle, beef steers & other live stock. The roads are in the worst possible condition,— mortar! mortar!!

All is confusion; women are passing in every direction bearing boxes, baskets, clothes & ten thousand little things that men know nothing about. The reader will understand me more fully when I tell him, that every thing is upside down in the Centre House, Brick House, North House & Old Office. & At the West Section, the Brick House & the Frame House & also in the houses at the North & West Lots.

The reader will perceive that no less th Seven Families are in commotion. The Centre family is entirely broken up; part goes to the Brick house part to the North, & another part to the old Office & else where. The Brick H. family is a a good measure broken up. The 2 West Section families move to the North Lot. The North Lot family move to the West Brick. The West Lot family moves to the West Frame.

By this it will be perceived that 4 families have changed interests & localities & in real estate. These unprecedented changes have been effected by the agency of the New Lebanon Ministry in the persons of *Eldress Betsy Hastings, Joshua Horley & Nancy McNeman, in the Ministry, & Decons Daniel & Stephen Wells of New Lebanon & Water Vliet. N. Y.

The intention of the move is to set the church in order according to the pattern show in N. L. It should have been mentioned in its place that the Office for Trustees is moved to the Centre opposite the White House.

The interests or trading capacities are three.

from New Lebanon N. Y.

The 1st Interest is composed of the following: ~~living on the~~ South Family, Brick Family, North Family (including Old Office,) Square House Family

2nd Interest is composed of the North Lott.

3rd Interest of the two families at the West Section: viz. Brick & Frame Houses

Trustees 1st Interest, Daniel Boyd & Ithamar Johnson.

Trustees 2nd Interest, Wm Runyon & David Parkhurst.

Trustees 3rd John Martin Jr & Asa Catlin.

November 18, 1843. Ann Kishurn French.
A French Lady about 20 years of age; she is extremely bashful and refuses to converse: She seems to understand the English as well as the French; however this is uncertain.

Ann made attempts to undress herself, but commenced opening her gown behind, the sisters for sometime were unable to understand her movements, but afterwards discovered that she was trying to take off her clothing preparatory to retiring to rest. The sisters took off her apparel and put her to bed. In the morning she seemed entirely ignorant of the form of her clothes, the sisters had to assist her in dressing. She discovered that her pocket handkerchief had the initials of E.W. on it, she instantly handed it to one of the sisters, saying it was not hers.

She sits bolt upright, unlike E. West; she cannot speak without first adjusting her lips; of course her words are few and minced, what little she condescends to articulate. She opened her mind before her departure; she has been a very reserve young woman.

Decr 3, 1843 Hannah Hurk. English lady; she opened her mind

Lady Tirza Comb French.

Our Beloved Elder Freegifts Wells, returned home to the East July 1843: on the 13th he left Union Village, on the 19th arrived at North Union, left the same 26th; reached Buffalo on the 27, ~~touched~~ tarried at Water Vliet on the 28 and arrived safe at the Holy Mount 29, all in health: On the 30 (July) Elder Freegift wrote to the Ministry Union Village.

Dec 4th, 1843. Hereschme Rho. Russian Peasant. She is a frank, good natured, ignorant girl of 18 or 17 years of age; without any education, having little or no information beyond St Petersburgh & its vicinity. Her first salutation to the visiter is, "who are you? what's your name? where do you live? &c." To nine tenths of your questions she answers, "I dont know," in a ~~[illegible]~~ voice that is astounding. By some means she has learned to talk English enough for the common affairs of life. She has little reserve in speaking of the Russian manners and customs, filth and all. She is well acquainted with Russian amusents, carnavals &c. She can tell you all about the ice & sleds at St Petersburg; also about Cabbage, Turneps, saurcrout, rum, brandy &c. She confessed her sins. I feel sorry that she has never returned

Dec 2nd 1843. Dinah the African.

To night we had an african in our meeting; she was very suppliant, wanted assistance from the good people. When being asked what she wanted, she said lub; what have you to receive it in, she held up her arms, signifying she wanted an armfull. She was very thankful indeed. She said they had an encampment a short distance South West.

Dec 2, 1843 Permoille McWhett. E.W.

This lady is just from France, she came with 8 others of her nation. She became much alarmed in our meeting at the skating of an Icelander; she thought the Shakers were all going crazy. After meeting, it was with difficulty that Elder Sister could quiet her feelings, so as to be in a condition to open her mind; near midnight she consented and confessed her sins

Dec 3, 1843. Dinah the African. P.F.

She was here on the night of the 2nd Dec but owing to the crowd of spirits, she had no privilege of opening her mind: to day she came and confessed her sins. She was way-laid, in Africa, by those by those inhuman wretches, who go there to procure that unfortunate race of beings for slaves, and caught by two men, bound and taken on ship board; she was the mother of a family, after her separation, grief so overpowered her that she was so near dead that the wretches threw her overboard; and she was eaten by a larg fish while yet alive.

Before her death she suffered all that confinement, starvation, and thirst could inflict: these superadded to her bereavement, delivered her from these monsters in human shape.

Dec, 3, 1843. Hoo, Black Woman. E W.

She was a house servant some where in N. America. She was much abused by her inhuman master: She lived in the kitchen cooked for her master and mistress, the former abused her, at times knocking her down. she died at 16 years of age.

Dec, 10, 1843. Vassalēna & Talīnda Herrāreo.

Two Choctaw sisters who confessed their sins and departed, this is all that is known to the writer: ages 33, & 38.

Dec 10, 1843 Cilla Hook's 8th Visit.

She staid only a few minutes, got love from the sisters and departed.

Dec 2nd 1843. Icelander, in M.A.L.

she skated incassantly falling at first in every attemp; but soon found the best place.

Dec' 13th 1843. Mayvilla & Villa Hoch. P.S.E.W.

This is Mayvilla's 4th visit, and Villa's 9th.

Mayvilla told us at her 3rd visit that she would not visit us again before 12 days; her prediction has come to pass, the previous visit was on the 1st of Dec, and to day is the 13th making just 12 days. She said, before her departure on the third visit, "make Villa, Walla come, me not know some soon, me not know." Mayvilla has just been entertaining us with the history of their large new dwelling which Father Peen, and a number of Shinies have completed for the Wyandots. They have already held meetings in their new dwelling: generally they dance their own dance; "some times try to dance like shinies, not much know how dance like shinies." Wonderful! how inscrutable are the ways of the living God, we are continually astonished at his marvellous doings. Mayvilla told us that Villa came with her, but had in some way given her the slip, she wished to go and search for her: Elder Sister calmed her feelings by saying, "Villa will be along directly." Mayvilla reminded the writer that he asked her to interpret a song on her previous visit, "she said me tell you now what the song mean." Here follow the Indian song, and the translation: "Te tan tish-a-ma we-la-mo, we-la-mo, Te tan tish-a-ma ne lo ko,

O ho we-la-mo, we-la-mo, we-la-mo, O ho we-la mo he ho hum."
Translation. "We come here to see, Pretty whity shinies dance,
We come here to see, The pretty, shiny Whities here, O come in
welcome, welcome welcome, O come, welcome here to stay".

The writer went into the garret room to find the ballad which Maywilla was to interpret, there he beheld one of the most frightful looking Pulawatomy Squaws, in the person of E. West. She confessed her sins, and departed.

In 10 minutes after, Cilla Hook came, in the same individual, rejoicing for her privilege of again meeting her shiny friends. Maywilla, previous to the arrival of Cilla, had entertained us, with what her daughter had told her of her first visits to see us; even the smallest things had been told to the mother; the writer produced the minature Mockasin, Maywilla said that Cilla had told her all about the little "mocks". At this moment Cilla came in, she was in raptures, "where you git little mocks," she bade it dance and pitched it on to the floor, she said no foot make it dance. Maywilla reminded E Sister of a promise to let Br Julius play on the "Mag", for her. When he commenced playing they seated themselves on the floor, and listened with the most pleasing emotions. Cilla beat the time with the points of her finger, as though she was playing on some instrument: this was her manner of learning the tune, at the same time she hummed it after the instrument. She asked her mother to assist in learning the tune that they might take it home to her father, for him to play on his instrument. It seemed that she understood written ~~mus~~ music, for she beat the low notes invariably on the same fingers, then changing as the notes rose on the lines & spaces.

At all events Maywilla & her daughter are musical souls: they were all animation while Br Julius was playing. The mother said "me never thought me love Shimy folks so much, as me do!"

The Mother is a sedate dignified woman, well bred, and well-behaved at all times; she acts as if she was under the influence of good spirit.

December 16, 1843. Nancy Rowlington French
Her appearance is the same as the rest of the French ladies; she came and went, without making known any errand.

} P.P.

Dec 17, 1843. Otter Wăwpoo. Wyandot.
She was stolen by another Tribe of Indians when young: was starved to death: remained in the stuper or sleepy condition until she heard the sound of Father Penn's toot horn, this

awoke her and she was gathered by one of the Mother's to the Wyandot Town. She saw Father Penn's big House, but does not like it.

Dec 17, 1843. Mary Harkentall. Turk.

She is just from Turkey, has been a week on her journey here; is much fatigued. Her father's family consists of four person: parents, James Harkentall, Rachel; children, Thomas & Mary. Mother Lucy is sending the gospel Trumpet in Turkey: she sent Mary to come and see the Believers. She started with a female companion but lost her on the way. She was much displeased whe she discovered that she had on our dress. She confessed her sins, and departed. Her conversation concerning the turkish manners and customs leaves no doubt with the hearer as to her identity as a turk.

Dec, 18, 1843. Hannah Colân. Moravian.

From her conversation, we think she belongs to the moravian Indians, who were the converts of the moravian Missionary Society. This establishment was on the Scioto River. She said the Moravians were all killed by the whites. This statement accords with the well known History of of [illegible] unfortunate people. They were all murdered in cold blood by a Col' and his regiment of wretches.

Dec 18, 1843. Niskuro, an Arabian.

Her thievish disposition was first discovered by a Wyandot Squaw, who was actively engaged dancing. She told us that an Arabian was in meeting, "that shena Medder know she much steal;" her statement was correct, for Nisauro seemed to have no other design in coming to our meeting but to gratify her thievish disposition. She tried to conceal the stolen articles under her clothes, and in various ways. She complained that ~~of~~ the Wyandot Squaw was engaged watching her, instead of attending to our worship. When detected in her theft, she drew a knife on the sisters, which for their own safety, they were compelled to take away from her. The Wyandot squaw rolled and tumbled on the floor laughing at the thief.

{ age 39 years.

Dec 18, 1843. Adazilla Camport. Eng.

The Sisters say she was a very intelligent woman; she conversed familiarly about our peculiarity as a people, and concerning our manners and orders. She confessed her sins.

170–
172 blank

Incombustible Wash, & Stucco Whitewash.

The basis of both is lime, which must be first slacked with hot water in a tub, and covered to keep in the steam; it then should pass in fluid form thro, a fine sive, to obtain the flour of the lime. It must be put on with a painter's brush — two coats are best for outside work. 1st To make a fluid for the roof and other parts of wooden houses to render them incombustible, & coating for brick tile, stone work and rough cast, to render them a durable and handsome appearance.

The proportion in each receipt are five gallons. Slack your lime as before directed, say sise quarts, into which put one quart of clean rock salt, for each ~~quart~~ gallon of of water, to be entirely dissolved by boiling, & skimmed clean then ad to five gallons one pound of alum, half a pound of copperas, three fourths of a pound potash — the last to be gradually added; 4 quarts of fine sand or ashes also; any colouring matter may be added in such quantity as to give it the requisite shade

It will look better than paint and be as lasting as slate. It must be put on hot. Old shingles must be first cleaned with a stiff broom, when this may be applied. It will stop the small leaks, and prevent the moss from growing render them incombustible and last many years.

2nd To make a brilliant Stocco White Wash, for buildings, inside & out. Take the clean lumps of well burnt lime; slack the same as before; add 1/4 lb burnt alum or whiting pulverized 1 lb of loaf or other sugar, three pints of rice flour made into a very thin well boiled paste sarch or jelly & one pound of clean glue, dissolved in the same manner as cabinet-makers do. This may be applied cold within doors, but warm out-side. It will be more brilliant than plaster of Paris, and retain its brilliancy many years, say from 50 to 100. It is superior, nothing equal. The East end of the Presidents house in Washington is washed with ~~xxx~~ it.

Cure for Cancer.

A man in Missouri cured himself of a Cancer with the Potash Of Red Oak Bark, boiled to the consistency of molasses, and applied in form of a poultice. A Tar plaster is spread over the poultice. Two or three applications will remove all protuberances or proud-flesh; then common salve will heal up the sore.

Presciptions and Directions for the treatment of Cholera, recommend by Dr Samuel Cartright of Natchez.

Take 2 drachms of Calomel 2 do. of Red pepper, 1 do of Camphor, rub together in a morter and divide into sixe equal parts, label nonpurgative powders; or make the above quanntities into 42 pills with mucilage of Gum Arabick, or slippery elm water, mark them nonpurgative pills, dose 7. Keep them in a phial. Again take Calomel, Aloes Rhubarb & Red Pepper eachone ~~drach~~ drachm, and pulverized Gum Champhor, a 1/2 drachm, divide into sixe equal parts, label them purgative powders; as soon as any pain in the bowels is complained of, or bowel complaint or vomitings one of the nonpurgative powders, or 7 of the pills should be given without loss of time, and the patient ordered to bed. Half a powder, or three or 4 pills should be given after every spell of vomiting and after every thin or whitish operation. After the pain has been releived & the vomiting and purging arrested by the nonpurgative medicines, one of the purgative should be given every 6 or 8 hours, untill bilious evacuations are produced, know by their black green or yellow colour; in the mean time, mint or chamomile tea should be frequently repeated, after bilious operation taken warm and in small quantities, frequently repeated after bilious operation— if the patient be not restored to health, Ginger or Virginia snake root tea with or without Senna, according to the state of the bowels should be taken occasionally.

If the first dose of nonpurgative powders or pills does not produce perspiration in about 2 hours, it will be necessary to repeat it, and if the pain diarrhoea or vomiting continues, a moderate quantity of blood should be drawn: bleeding should be resorted to immediately if there be much pain in the head.

In violent cases assist the medicine by a mustard plasters over the stomach, rubbing the extremeties with mustard or hot-turpentine, and the application of hot-turpentine to the spine, when the rice-water purging continues: after the vomiting has ceased, I have given a tea spoon full of red pepper in allum water as an [illegible] injection with good effect.

Whoever expects by the above treatment, or any other that has been devised, to cure pulseless cases of cholera, after vomiting & purging have ceased from necessity, may expect to be disappointed; before the vomiting & purging have ceased from a loss of vital energy, is the time to act, and the sooner the better. Before the vomiting or cramps have taken place, or before the diarrhoea has gone to any extent, the above treatment should be commenced. On many plantations a pain in the bowels is the first & only premonitory symptom in cholera; and no purgative medicines as above advised will relieve the pain with more certainty than laudanum, opium or morphine, and if followed by the purgative medicines will cure the patient effectually; whereas if relieved by laudanum, opium or morphine, the patient is almost sure to relapse; besides these objections to opiates, they increase thirst and are less effectual in checking the vomiting & rice water discharges, and also in allaying ~~thirst~~ pain itself, than the medicine above advised.

Cholera

Cholera is a very insidious disease; it makes its appearance by a disturbance of the digestive organs: the disturbance is generally manifested by a whitish diarrhoea, but I wish it to be particularly understood that it is sometimes manifested by a bilious diarrhoea or by billious vomiting, and most generally among negroes by pains in the bowels resembling cholic or by head ache or foul tongue. Fortunately however in whichever way the cholera commences, the same remedies are servicable in all stages from its first premonitory symtoms up to the stage of absolute prostration, or collapse, when no remedy can be relied upon with certainty. Experience has convinced me that the premonitary symtoms of Cholera, however mild they may be, should be treated like cholera itself. In treating the premonitory symtoms of cholera by mild remedies such Castor Oil Rhubarb small dose of Calomel &c there is nothing more easy than for fatal mistakes to be made, the patient may complain of the medicine working too much, and the evacuation may soon be colored by acid or bile but the disease may be at work, not the medicine.

In such cases Cholera in its most appalling symtom is near at hand; nothing can arrest its progress, or at least nothing can be relied on with certainty to arrest its progress but one or doses of medicine sufficient to check the diseased action, and to produce an action of its own kind. The medicine I have recommended is the best that I have tried for this purpose.

[illegible] August 20th 1833.

Good Medicine.

The following incomperable compound for Bowel complaints should be known to every body: Take equal parts of Cloves, Cinnamon, Nutmeg, Aloes, Ginger & Mace; pulverize the whole fine in a mortar, sift through a fine sive: the powder may be taken every morning in honey or molases, quantity table spoonful; or the about the same quantity may be made into a dra

A Tincture may be made of the gross pieces which do not pass thro' the sive, & given as a dram.

This medicine works wonders by clearing out the alimentary canal & giving to the Stomach & abdominal viscera renewed tone & vigor in the performance of their functions.

To make sweet Cider.

Take one quart slacked lime do—of ashes, do— of sweet milk, the whole well mixed, are to be put into 3 barrels Cider when fresh, to stand 48 hours; and then to be drawn off at a whole near the bottom.

New Cement.

The late conquest Algiers by the French, has made known a new cement used in the public works in that city. It is composed of two parts of ashes, three of clay, and one of sand. This composition, called by the Moors "Sabbi" being mixed with oil, resists the inclemencies of the weather better than marble itself.

Star Paper.

Receipt for Blacking.

In three pints of small beer or vinegar, put two ounces of ivory black, and one penny worth of brown sugar. As soon as they boil, put a table spoonful of sweet oil, and then boil untill they are reduced to a quart. Stir with a stick every time it is wanted.

Mister Fisher of Vienna has discovered a new process of bleaching straw. Instead of smoking with sulpher as heretofore, he steeps it in the muriatic acid saturated with potash. The straw Bleached by this process never grows yellow, and is equally white; besides that it acquires a great flexibility.

Shoe Blacking.— It is stated in the Boston Traveler, that the celebrated firm of Day & Martin, London, send to this country $100000 worth of their Blacking annually. The editor thinks the Yankees had better manufacture it for themselves, and gives ~~the following~~ the following as the receipt by which it is made.

To one pound of Ivory black, in which has been mixed half an ounce of oil of vitriol, and an ounce of sweet oil add one pound of pulverized loaf sugar; mix the whole with one gallon of vinegar and let it stand for three days, when it is fit for use.

The cost of a gallon of this blacking is about 75 cts.

Copied from the Farmer & Mechanic
May 1833.

Tomatoe Catsup. One pint of salt to one peck of tomatoe; bruise them and let them stand for two days; after they are strained boil them untill the scum stops raising; add two ounces of black pepper, two ounces of allspice, one ounce of ginger, one ounce of cloves, half an ounce of mace.

Cure for the Cholera.

An affectual cure for the cholera has, it appears been discovered.

Mr Wakefield of Coldbathfied says: It is needless now to enter on the theory of this practice, which on sound data, has been suggested by Dr Stephens; but suffice it to say that experience has assured me of its efficacy and value. After premising that upwards of 100 cases, more or less malignant, have occurred in that prison, with the loss of only 7, the first 4 prior to the addoption of *that* treatment, I shall at once describe it. The usual care must be taken to promote warmth by *friction*, *hot dry flannels* & bottles *of hot water* to the feet; mustard poultices to the chest, and other parts affected by cramp. But the main dependance is on the following powder viz: Carbonate of Soda 1/2 ounce; common Salt 20 grains, Oxymuriate of Potash 7 grains. The stomach to be quenched by soda drinks.

Copied from a news-paper. by

Union Village 1832. Wm A. Redmon

Dr Cartwrights treatment of Cholera of Natches.

Take 2 drachms calomel, 2 do red pepper, 1 do of camphor, rub together in a mortar & divide into six equal parts, label non purgative powders; or make the same into 47 pills with mucilage of Gum Arabic or slippery elm bark, label non purgative pills, to be kept in a phial. Again take Calomel, Aloes, Rheubarb & Red Pepper each One drachm & pulverized with Gum Camphor 1/2 drachm, divide into six equal parts, & label purgative powders.

As soon as any pain in the bowels is complained of, or bowel complaint or vomiting, one of the nonpurgative powders, or 7 of the nonpurgative pills should be given without delay, and the patient ordered to bed. Half a powder or three or four pill should be given after every spell vomiting, and after every thin or whitish operation. After the pain has been relieved & the vomiting & purging arrested by the non purgative powders or pills, One of the purgative

(continued from page 193)

All the indications are concentrated into one point, to relieve the urgent,—present symtoms, of which the subject, in a sense, is already dying. The heat of the body, which is almost extinguished, is to be restored by external warmth, and the strongest irritating applications, as well as by the internal administration of alkohol, essential oils & aromatics, administered in hot liquids, as the stomach will bear. Such an energetic course, if begun in season, and faithfully persevered in, will produce a general reaction, if the attack is not so severe, that the patient is actually dying when the physicain is first called. If by such bold, decisive, yet safe measures, the patient is relieved, which will unquestionably be the fact in most cases, there is still great caution necessary, and a persevering use of the means, tho" lessened of course in degree, is demanded so long as there remain traces of the disease. Any irregularity is liable to produce a recurrence more unmanageable than first attack; and nothing is more certain to produce a return, than exposure to cold & fatigue during a removal to the hospital. The patient can be carried to the hospital with safety only at the very access. Besides, the constant attendance of the physician, & three or four nurses is requisite, while the symtoms are urgent. They will all find full employ, if they do their duty. Such quantities of Opium as perhaps 10 grains an hour, and other measures equally strong can never be trusted to the administration of attendants, without the perpetual watching & presence of the physician. Where $\frac{8}{13}$th of the patients die surely the practitioner, who is afraid to make use of Opium enoug to make a strong impression, must be presumptuous and rash in persevering in his inert course, rather than the physician, who administers it in doses and frequency sufficient to overcome similar symtoms in analagous diseases. A writer, remarks that Timid physicians, when practising in malign cases, are afraid of every thing except death. This seems to be emphatically the case in Europe, during the present epidemic. Such is the terrible want of success in London, our physicians have complete demonstration, that they are to find no assistance from European writers, should this epidemic extend to our shores. Happily we need not go across the atlantic for advice; all the symtoms found in Cholera have been found in other diseases and successfully treated in the United States of America.

From the journal of Commerce.

Treatment of Malignant Cholera.

An acquaintance of ours who resided at St Petersburgh during the prevalence of maglignat Cholera in that capital, administered to many cases among the poor and friendless, altho" not a practising physician— pratising the same energetic treatment recommended by "Cullen," and with great success. He was induced to adopt this mode of treatment from what he had seen of the disease in India, and the remedies there made use of. He considers it the only proper mode of dealing with Milignat Cholera. In reports brought by the arrival from London of the 7th instant (April 1832) it is stated that to the 28th of Feby, there had occurred in the metropolis 130 cases & 81 deaths by the Cholera.

The diffusion of the disease is not very rapid, but the relative mortality is very astonishing, and alarming in the highest degree. An epidemic that destroys more than $\frac{2}{3}$ of its subjects, is more fatal than the Yellow fever of the West Indies, the billous remittent of Batavia, or the Levant plague, in ordinary circumstances. Among particulars it is mentioned, that a girl of 4 years of age, was attacked at $\frac{1}{2}$ past 8 O'Clock at night, she was removed to the

Cholera Hospital at 10 the next morning, and soon after expired. To all who have witnessed the urgency of rapid, cold, sinking malignant diseases, this case, as meager as the report is, sufficiently accounts for much of the mortality, provided it is a fair specimen of the time & manner in which patients are usually submitted to hospital practice in London. *The removal of the patient at such a late hour of the complaint, was alone sufficent to destroy life,* in a previously hopeful case. In such violent affections as Cholera, and many similar attacks,— attacks which are frequent in some parts of this country,— what ever is done, if there is any prospect of success, *must be effected soon.* The most vigerous treatment, must be commenced immediately on the access of the disease, if possible the first ½ hour after the appearance of the disease. The practitioner must work quick or not at all. The vomiting, purging, spasms & pains, are all to be nipped in the bud, *by a vigerous ~~employment~~ persevering and regular employment of Opium,* till the symptoms are under controul. It should be given in substance, as efficiently as in *locked jaw*, and pursued till the disease yields, and the patient is out of danger. There is no stopping to clear away any imaginary morbific matter, by emetics & cathartics, or to remove stagnated blood by venesection. # Turn back to page 190. for the ballance of this article.

By James Mease. M.D.

Dysentery, This is a very serious complaint, and deserves particular consideration, inasmuch as it is not like many other diseases, confined to to one particular person, but prevails as an epidemic. Scarcely a year passes without the news-papers announcing its prevalence in some parts of the U. States.

The particular symtoms which mark the disease, are, frequent calls to go to stool, with trifling but bloody discharges, attended with great pain in the bowels & loins, and slight fever. The first point to be attended to, is to open the bowels thoroughly with mild purgatives, Epsom & Glauber's Salts, and for children magnesia. An ounce of either the two first, dissolved in a pint of hot water, to which a grain of Tartar emetic should be added, &c may be taken at two doses in the course of an hour.

To be worked off with thin corn-meal gruel.

A prejudice prevails among some Physicians, and among people generally, in favour of Castor Oil in this disease; but ample experience warrents me in saying that this theory is not supported by facts.

This prejudice is founded on the supposition, that the oil will shield the tender & inflamed coats of the intestines, as well as open the bowels: but there is more reason to believe that the febrile state of the intestines, and the acrimonious, nature of their contents, will render the oil rancid, and cause it to prove a source of irritation & increase of disease. It has occurred to me to know of the deaths of several persons by the Dysentery in the year 1816 in Philadelphia all of whom, took repeated doses of castor Oil. The safety of the neutral salts, has been sanctioned by the practice of the most eminent Physicians; exclusively of their purgative quality, they are proper from their sedative operation. If the pain in the bowels, be severe & head ache & fever attend, twelve ozs of blood should be taken from a grown person, and a proportional quantity from a youth. Injections, of warm water, in which a portion Starch has been mixed, and a tea spoonful or two of Laudanum, will ease the pain in the bowels. Equal parts, of Laudanum & sweet oil should be rubbed on the belly, and perspiration promoted by covering it with flannel, by lying in bed, and drinking freely of Rice-water, in which a stick of cinnamon has been boiled.

3 If it be possible to obtain the inner bark, of Slippery Elm Bark, it should be infused in water, & the mucilage taken freely & frequently. No article in the Materia Medica, equals this as a Demulcent, and its speedy operation in affording relief to pain in the bowels, in dysentery, has been amply tested. An infusion of the Bene plant has also been used with signal success.

If pain continue violent after the bowels have been well opened, a blister to the belly will seldom fail of relief. In this stage, 20, 30, or 40 drops of Laudanum may be given if sleep cannot be obtained without it. The Salts & Magnesia must be repeated, at least every other day, during the continuance of the bloody discharges. When they have ceased, and a simple diarhoea or lax remains, it may be gradually checked by the use of Laudanum at night, & a tea spoonful of burnt Brandy & white sugar taken frequently thro„ the day. The diet in this case must consist of the mildest & most bland food; as, arrow-root jelly jelly of calves feet without, flour boiled hard, grated & then boiled in milk with cinnamon & sweetened with ~~[illegible]~~

Loaf Sugar. The utmost attention to cleanliness, in this disease is absalutely necessary; nothing offensive must be allowed to remain a minute in the sick room. the sheets, linen & bed clothes are to be dayly changed; & thin lime wash kept in the chamber utensil.

In very obstinate, protracted cases, it is necessary to touch the mouth with mercury. For this purpose, two grains of calomel may be given, night & morning, with ten drops of laudanum, until the desired effect is proced. The Disease vanishes soon after the mouth becomes sore. But the remedy is not proper in the early stage of the complaint.

When the disease is epidemic in a town or District, it may be often prevented by taking an occasional dose of Salts or magnesia; by great attention to diet, avoiding unripe fruit & cucumbers, and unnecessary exposure to night air, the hot Sun, or to alternations of heat and cold. The Dysentery, is not necessarily contagious, but becomes so by inattention to cleanliness. When the disease prevails therefore in a vicinity, all intercourse beyond what sa humanity requires should be avoided: the night gossiping of servants must be guarded.

G. T. P. Hereford's cure for Cholera Morbus, who has been acquainted with it for 25 years and seldom failed of a cure in the most inveterate cases.

He has practised both in Europe & Asia: is a man to be relied upon; therefore we feel happy in presenting the following the following cure to our readers.

"The morbid secretions of the Liver being copiously poured into the alimentary canal, produce by their acrimony & redundancy the violent commotions of vomiting & purging.

To allay these, and to alter the action of the liver & its dependencies, must be the grand indication. To fill these, it will never do to employ any debilitating remedy, as the patient is so suddenly exhausted by the efforts of nature, to throw off the irritating contents contents of the Stomach & bowels, which is generally so far accom

-plished as to cleanse them, that he is now prepared for the reception, of a antispasmodic & anodyne remedy, instead of an evacuating or reducing one. At this critical period the demands of the systems for sustaining agents are loud & imperative, while the suffering patient presents a scene calculated to arouse every feeling of sensibility, & to excite the most intense sympathy. The medicine first employed should consist of a tea Spoonful of Laudnum & two tea-spoonfuls of the compound spirit of Lavender, a drop or two of the strongest oil of Peppermint, all mixed with a little sugar & water. If this is thrown up it must be repeated, and whether it is or not the dose must be administered from time to time as long as any painful spasmodic affections continue, or untill the stomach & bowels become composed. Extreme cases require, & bear with entire safety very larg quantities of this preparation; but in the generality of cases two or the doses are sufficient.

When the extremities are cold, & the system much prostrated, hot mint julap, and hot brandy toddy may also be pretty freely administered, and warm Spiritous fermentations to the abdomen and upper & lower extremities should not be omitted. As soon as the patient becomes composed, or a tranquil period presents itself, give the patient half a drachm, or 30 grains of calomel in a pill, and repeat the dose every 4 or 5 hours untill the passages be come consistent or entirely natural, or the patient is relieved. This dose of calomel will tend to to diminish the morbid excitability of the alimentary canal, and it is well known that larg doses of that medicine will subdue great gastric irritability in our epidemic bilious fevers when other things fail, The mode of treatment I recommend is so plain, and the means so readily commanded that any intelligent person can pursue it case of emergency, or where a physician could not be speedily procured.

The patient's ordinary drinks should be
be light & nutricious, consisting principal-
ly of barley water, rice water &c &c"

National Intelligencer 1834

Cure for the Fever & Ague.

Cloves ½ oz Cream Tartar ½ oz,
Peruvian Bark 1 oz well pulverized.
put the decoction into a bottle of the
best port Wine, and take the decoc-
tion or tincture on the well days as
fast as the stomach will bear.

From the "Philadelphia Courier"
March 20th 1832.

Wm N. Redman

Dr Hinde's Method

Cure for the Scrophula or Kings Evil and almost all inveterate long standing old morbid affections.

Bleed once, purge with jallap 2 or 3 times with the distances of 3 or 4 days between each purge. Then have in readiness the following Decoction.

Crude 4 ounces Sassaparilla imported, 4 ounces Chinese Root, 4 Drams antimony, & 4 ounces Gum guaicum. Cut and Chip the roots small & bruise gosely the Gum Guaicum & crude antimony; tie up the antimony in a rag, then put all these ingredience into an Iron pot with 4 gallons of water; paste close the lid to keep the steam in, and let it be boiled slowly & simmering 12 hours over a fire of coals; then let it stand untill cold, and strain off for use. A gill & a half to be taken night & morning till well.

The Diet buiscuit and light wheat bread only, & the Drink Molasses small beer only.

To make the Molasses small beer, take 2 Gallons of water and make sweet with molasses, add one handfull of Hops, dry or green, put in the sweetned water and boil them about 1/2 an hour, then set it by, and when blood warm put it into a vessel and add to it a table spoonful of yeast, let it work & then stop it up for use in a cool cellar, for common drink. Should the Patient be affected with ulcers, the external application of sugar of lead water, put on with lint, & take the barks internally & externally with the Decoction

Copied by Wm N. Redmore.

Dysentery.

Receipt for curing the Dysentery, or Summer complaint, in the mildest or worst cases. Take 2 glasses sweet oil, – 2 glasses West India Molasses, – 2 glasses West India rum – simmer them well over a fire till it becomes the thickness of honey, so that the Oil may not separate from the rest. While on the fire keep it well stirred, and when taken off continue the same untill it is cold.

The patient, if a grown person, should take a table spoonfull once an hour untill he finds the disease abating, then once in two hours or as his judgment may suggest – untill cured. Children to take in like manner according to their ages. The person who hands this for publication is moved by no other than a humane motive. He has experienced cures in his own family, and knows many others of the same kind. It is a simple medicine, and not the least injurious to the most delicate constitution. Let those who are afflicted try the experiment it will do no harm and will certainly save life. Let those who may read this cut it out of the paper and carefully preserve it.

The names and ages of those living in the Church at Pleasant Hill Kentucky in the year of our Lord 21 August 1825

No	Males, when born	Mon	D	Year	No	Females when born	Mon	D	Year
1 x	William Shields	Feb	22	1743	1 X	Charity Runyon	Dec	25	1744
2 x	Phineas Runyon	Feb	13	1744	2 X	Charity Morfort	Nov	30	1749
3 x	Tobias Wilhite	Oct	15	1750	3 X	Polly Wilhite	April	5	1753
4 x	Samuel Banta	June	13	1753	4 X	Polly Banta	Jan	29	1760
5 x	John Voris	Dec	18	1758	5 X	Rachel Ryan	May	5	1760
6 x	Elisha Thomas	Sept	23	1762	6 X	Nancy Shain	April	5	1762
7 x	Samuel Harris	Nov	20	1763	7 X	Polly Congleton	Jan	27	1766
8 x	Joseph Runyon	Jan	24	1765	8 X	Elizabeth Harris	May	16	1766
9 x	Drewry Woodram	April	12	1766	9 X	Betsy McCulloch	Jan	10	1767
10 x	Benjn Barnett	July	16	1765	10 X	Hannah Hutton	~~Sept~~	~~8~~	~~1767~~
11 x	John Bagget	Nov	23	1766	11 X	Jane Runyon	Dec	12	1767
12 x	Jonathan Vancleave	Jan	31	1765	12 X	[illegible] Dunlavy	Oct	26	1768
13 x	Peter Voris	Nov	14	1768	13 X	Rachel Voris	May	14	1767
14 x	John Dunlavy	March	27	1769	14 X	Mercy Bagget	Dec	23	1770
15 x	James Congleton	April	27	1769	15 X	Hannah Barnett	Oct	8	1771
16 x	John Medlock	Apr	27	1767	16 X	Polly Gray	March	22	1774
17 x	Elijah Linebach	March	15	1770	17 X	Polly Hoosar	May	17	1773
18 x	Stephen Manire	Feb	23	1771	18 X	Patsy Linebach	June	4	1774
19 x	Anthony Dunlavy	May	22	1772	19	Temperance Shain	~~[illegible]~~	~~[illegible]~~	~~[illegible]~~
20 x	Abram Wilhite	Jan	7	1774	20 X	Jane Verbrike	June	17	1775
21 x	Philip Hoosar	Jan	20	1775	21 X	Susannah Price	Nov	24	1777

22		Francis Sasseen	April	16	1775	22	X	Anna Baldwin	March	6	1777	
23	X	Charles Swanson	Feb	26	1776	23	X	Molly Banta	July	3	1777	
24	X	Samuel Hoosac	Nov	18	1777	24	X	Betsy Monroe	March	7	1780	
25	X	Vesles Bonta	Feb	3	1778	25	X	Betsy Voris	March	24	1780	
26	X	Martin Runyon	April	26	1778	26		Lucy Bennett	~~M~~ [illegible]			
27	X	John McBride			1778	27		Peggy Monfort	Sept	17	1783	
28		James Gass	Feb	14	1779	28		Lucy Sasseen	~~Aug~~	~~24~~	1783	
29		Philip Linebach	Mar	~~15~~	1779	29	X	Patience Runyon	Sept	17	1783	
30	X	George McCormic	Oct	15	1779	30	X	Betsy McHenry	May	3	1783	
31		John Shain	Dec	29	1779	31	X	Polly Monfort	Dec	4	1783	
32		Jacob Linebach	Sept	~~11~~	1780	32	X	Eliza Medlock	Oct	15	1783	
33	X	Joel Shields	Oct	16	1782	33	X	Aseneth Withite	Feb	14	1785	
34		Isaac Deen	Feb	~~26~~	1780	34		Charlotte Runyon	July	25	1785	
35		Jonah Hatfield	Nov	~~11~~	1783	35		Rhoda ~~Linebach~~	~~Sept~~	~~5~~	1785	
36		Francis Monfort	May	3	1784	36	X	Mary Hatfield	Jan	7	1786	
37	X	Embly Runyon	Sept	22	1783	37		Patsy Breland	~~Jan~~	~~11~~	~~1786~~	
38		Jordan Pope	Aug	~~5~~	~~1785~~	38		Phebe Linebach	~~Aug~~	~~11~~	~~1786~~	
39	X	Lewis Withite	Dec	22	1785	39		Susan Banta	Dec	17	1786	
40		John Hutton	~~June~~	~~26~~	~~1786~~	41	X	Nancy Rover	Nov	5	1787	
41		Robert Barnett	~~Oct~~	~~15~~	~~1786~~	41	X	Nancy Roberts	Nov	5	1787	
42	X	Jame Neely	Oct	26	1786	42		Polly Hutton	~~Dec~~	~~6~~	~~1787~~	
43		Freegift Wells	June	~~25~~	~~1787~~	43		Anna Bentley	July	18	1787	Lyndon
44		Jacob Monfort	Feb	~~6~~	~~1787~~	44		Rachel Harris	April	11	1790	
45		Tiler Baldwin	~~Jan~~	~~16~~	~~1788~~	45		Patsy Withite	Dec	4	1790	
46		Gideon Linebach	~~Apr~~	~~17~~	~~1788~~	46		Susannah Roberts	Jan	7	1791	

47	Mason Withrow	~~Aug [illegible] 1788~~	47	X [illegible] Congleton	Feb 10 1791
48	X William Sheelds	Aug 24 1788	48	Prucena Carnahan	Aug 27 1791
49	X John Voris	Jan 9 1789	49	Thankful Banta	~~Nov 26 1791~~
50	Edmund Briant	Jan 31 1789	50	X Charity Badget	Oct 13 1791
51	X Vincent Runyon	Aug 16 1789	51	X Mercy Runyon	Aug 21 1792
52	Francis Voris	~~Sept 22 1789~~	52	Charity Burnett	Sept 29 1792
53	Micajah Burnett	May 13 1791	53	Polly Voris	May 4 1793
54	John Congleton	~~April 1792~~	54	Thankful Henson	~~[illegible] 1793~~
55	James Rankin	Sept 23 1792	55	X Rosena Banta	Sept 21 1793
56	Thomas Shain	Dec 14 1792	56	X Caroline Bryant	Nov 3 1793
57	Maurice Thomas	~~Jan [illegible] 1793~~	57	X Betsy Hutton	Jan 7 1794
58	Nathaniel Withrow	Aug 23 1793	58	Sophia Voris	April 24 1794
59	Elab ~~Congleton~~	~~Aug 2 1794~~	59	Mariah Taylor	~~Oct [illegible] 1794~~
60	X Wm Verbrike	Sept 15 1795	60	X Rianna Banta	Jan 17 1795
61	George Runyon	Sept 15 1795	61	Meriam Gregory	Feb 2 1795
62	Solomon ~~Badget~~	~~Nov 15 1795~~	62	X Peggy Congleton	May 17 1795
63	Rufus Bryant	May 1 1796	63	X Anna Fielder	Aug 12 1795
64	Matthew ~~B[illegible]~~	~~Jan 1 1797~~	64	X Prudence Badget	Oct 14 1794
65	Adam Baily	~~July 14 1797~~	65	Cynthia Gregory	Dec 26 1796
66	Jacob Voris	Nov 8 1797	66	Cynthia Shain	Dec 28 1796
67	Minerson Gregory	Feb 15 1798	67	Azubah Tiffney	March 20 1797
68	X William Runyon	July 12 1799	68	Martha Ryan	March 4 1797
69	X James Cooney	Feb 10 1799	69	Lucy McReynolds	~~May 23 1797~~
70	Levi Ballance	Aug 4 1799	70	X Cleola Page	July 23 1797
71	James Mark~~ham~~	~~Aug 20 1799~~	71	Anna Rees	~~[illegible] 26 1797~~

72	X Davis, Dunlavy	Oct	14	1799	72	Sarah Post	Sept	7	1797	
73	Marcus, Gregory	Jan	29	1800	73	Sarah Markham	Sept	14	1797	
74	Calvin, Hutton	~~Feb~~	~~8~~	~~1800~~	74	X Nancy Dunlavy	Oct	16	1797	
75	John, Baggett	~~Apr~~	~~3~~	~~1800~~	75	X Salome Baggett	Jan	14	1798	
76	Archd. Verbrike	~~April~~	~~5~~	~~1800~~	76	Jane Hatton	March	7	1798	
77	Wm. Manire	June	17th	1800	77	X Lydia Ballance	March	28	1798	
78	Charles Ballance	~~Nov~~	~~10th~~	~~1800~~	78	X Eunice McConerdame	June	30	1798	
79	Abram, Banta	~~Sept~~	~~6~~	~~1801~~	79	X Lovetia Dee	Aug	27	1798	
80	Zech, Burnett	Dec	15	1801	80	Hortency Hoover	Oct	26	1799	
81	L.D. Runyon	~~Jan~~	~~6~~	~~1802~~	81	X Nancy Price	Nov	17th	1799	
82	Henry ~~Voris~~	~~Feb~~	~~14~~	~~1802~~	82	Phibe Harris	Dec	12	1799	
83	Harvy Dunlavy	~~Feb~~	~~21~~	~~1803~~	83	X Polly Congleton	Jan	9	1800	
84	John Monfort	~~Mar~~	~~26~~	~~1803~~	84	X Betsy Banta	Jan	26	1800	
85	Seneca Gregory	Jan	~~19~~	~~1804~~	85	X Hannah McCarver	July	9	1800	
86	X Joel Green	Oct	15	1800	86	Nancy Bonn	~~Feb~~	~~10~~	~~1801~~	
87	John Burnett	~~Oct~~ June	~~16~~	~~1804~~	87	Polly Lassen	March	31	1801	
88	Frances Hatfield	~~Sept~~	~~1st~~	~~1804~~	88	Viney Dunlavy	~~Sept~~	~~6~~	~~1801~~	
89	Marcus Britain	~~Sept~~	~~4~~	~~1804~~	89	X Betsy Runyon	Oct	12	1801	
90	Abram Voris	~~Nov~~	~~12~~	~~1804~~	90	Eunice Congleton	Oct	25	1801	E6
91	Isaac Limeback	~~Dec~~	~~25~~	~~1804~~	91	X Hanna Banta	Jan	23	1802	
72	Benj. Dunlavy	Jan	23	1805	92	Louisa Price	Mar	14	1802	
93	~~Elisha Shaw~~	~~Feb~~	28	1805	93	Lucy Manire	June	4	1802	
94	X Amos Ballance	Mar	13	1805	94	Leonora Shaw	June	5	1802	
95	~~Matthew Moreman~~	~~Apl~~	~~10~~	~~1805~~	95	Polly Shaw	~~Aug~~	~~11~~	~~1802~~	
96	James Voris	~~May~~	~~8~~	~~1805~~	96	Jane Badgett	~~Sept~~		~~1802~~	

97	Asa Runyon	~~Jan~~	~~20~~	~~1805~~	97	X Betsy Sasseen	Sept	16	1802
98	William Bryant	~~Aug~~	~~3~~	~~1805~~	98	Rachel Johnson	Sept	26	1802
99	Benj. Tyson	~~March~~	~~26~~	~~1806~~	99	Ina Bishop	Nov	13	1802
100	Owen Withite	~~Mar~~	~~30~~	~~1806~~	100	X Sophia Voris	Feb	24	1803
102	Benj. Gass	~~Nov~~	~~4~~	~~1807~~	101	Rebecca Runyon	~~Jan~~	~~24~~	~~180~~3
103	John Monfort	~~Nov~~	~~26~~	~~1807~~	102	Sally Congleton	~~Dec~~	~~4~~	~~18~~03
104	David Monfort	~~Dec~~	~~10~~	~~1807~~	103	X Polly Bonta	Jan	15	1804
105	Lawson Runyon	~~Oct~~	~~10~~	~~1807~~	104	Jannett Gass	~~April~~	~~19~~	~~180~~4
106	John Voris	~~Dec~~	~~9~~	~~1808~~	105	Nancy Woodran	~~Jan~~	~~7~~	~~1804~~
107	Hardin Badgett	~~Jan~~	~~19~~	~~1808~~	106	Matilda Runyon	July	27	1804
108 X	Abel McCulloch	Apr	30	1808	107	X Matilda Bryant	July	28	1804
109	Westly Ryan	~~Nov~~	~~24~~	~~1809~~	108	Sarah Sasseen	~~Feb~~	~~11~~	~~180~~4
110	Lawson Ryan	~~Nov~~	~~24~~	~~1809~~	109	Priscilla McMaire	Dec	10	1804
110	Benj Runyon	~~May~~	~~16~~	~~1809~~	110	X Susanna Bonta	Dec	8	1804
111	David Voris	~~March~~	~~11~~	~~1810~~	111	Charity Monfort	~~Feb~~	~~20~~	~~180~~5
112	Thomas Bryant	~~Sept~~	~~7~~	~~180~~9	112	Nancy Harris	Oct	24	1805
133	Henry Voris	Dec	14	1804	113	Anna Sasseen	~~Nov~~	~~1~~	~~1805~~
114	(Runyon Cornstalk	Feb	4	1812	144	Harriet Sinebach	~~Nov~~	~~9~~	~~180~~5
115					115	Lorretta Bonta	~~Nov~~	~~16~~	~~1806~~
116					116	X Rachel Green	Dec	31	1805
117					117	Lydia Cooney	Feb	15	1806
118					188	Polly Price	~~Jan~~	~~7~~	~~1~~806
119					119	Patience Baker	~~Feb~~	~~14~~	~~1807~~
120					120	Lucinda Congleton	~~Apr~~	~~17~~	~~1806~~
121					121	Betsy Bennett	July	14	1806

122	Nancy Hatfield	~~Sept~~	~~10~~	~~18[illegible]~~
123	[illegible] Gregory	Mar	20	1807
124	Polly Runyon	~~[illegible]~~		~~1807~~
125	Paulina Bryant	Feb	28	1807
126	Susanna Lineback	~~[illegible]~~		~~[illegible]~~ X wrong ✓
127	Betsy Tyson	Jan	~~20~~	~~1808~~
128	Lucy Lineback	~~Jan~~	~~20~~	~~180[illegible]~~
129	Eliza [illegible]	~~June~~	~~11~~	~~18[illegible]~~
130	Sophia Gregory	July	11	1809
131	Charity Runyon	Aug	~~2~~	~~1809~~
132	X Fanny Runyon	Aug	2	1809
133	Charity [illegible]	Feb	10	1809
134	[illegible]	~~Feb~~	~~2~~	~~1809~~
135	X Peggy Runyon	Jan	11	1810
136	Jane [illegible]	Aug	28	1810
137	Louisa Comfort	Nov	26	1810
138	Malinda Tyson	Dec	24	1810
139	Araminta Badget	~~[illegible]~~		~~1811~~
140	[illegible]	~~Nov~~	~~20~~	~~1810~~
141	Sally Runyon	~~Nov~~	~~20~~	~~1811~~
142	Nancy Ryan	Jan	~~17~~	~~1810~~

May 29th 1826 a Keel-Boat started to Evansville for the young Believers property.

June 3rd John Dunlavy, arrived at West Union second time

do 23rd the Keel-Boat arrived safe with her load after 15 days labour

Sickness commences about this time, all the young Believers with the exception of two or three approached deaths door, all that came with Henry from Ohio.

21st July Nancy Hall departed this life aged about 60 years

1st August the Laycock's child died.

4th August, E. Issachar & company arrived from Union Village.

19th August Elder Issachar & Joshua Worley set out for Pleasant Hill.

27th August Marthy Shreve departed this life age about 55 years

August we have nothing but burning fevers and freezing chills, Distress from House to house both day & night without intermition, O - O Dear! I think of sleepless nights we have spent on that Delightful Planes

September 10th James Newland, departed this life, leaving Polley his wife and 5 young children: age about 30 y

John Dunlavy taken sick on the 8 of Sept & Departed this life on the 16th of September following 1826 much lamented indeed.

|Union Village
September 17th 1826. David Price, started for
do 18th Wm N. Redmon, started for P. Hill
December 7th Phebe Murphy, departed this life 22 years old
December 18th Peggy Stewart, departed this life, age 42 years
1827 Jan. 2nd Ann Hancock departed this life, age 58 years
25 E. Archibald & Jame Mede arrived
from Pleasant Hill

May 28th 1827 Pleasant Hill.

This time presents a scene truly picturesque, the young believers are scattering fast, a number have left here this month whose names follow on this page. A lead in one of the smallest families in the young Order became enamoured with a young sister who lived in his family and who stood second in the Eldership This worthy lead — William Mc Glocklin left the society with his miss and in a few days the nuptial knot was tied he robed the family off $80 Dollars according to his own acknowlagment, but it is believed that he took nearer $300 by the Society. The names of those who left the young order are as follows Wm Mc Glocklin, Isaac Bricky, their wives, Mariah Rule Sally Shain, Hiram Green and Polly Pearson his wife.

James McNight Golliver Dunn

Bricky Scott The old order. Henry Hutton & Hannah his wife John Hutton, Mariah Hutton and Elakiah Baily All that are named above in the old order left the society in June 1827

Also H Green and wife in the same month the ballance in May 1827 William McGlocklin sen and Wife about the same time.

Wednesday June 13th 1827

Lucy McReynolds left the society June 12th 1827.
William Bryant do -- do June 13th 1827.
Asa Bunyon -- do -- do June 14th 1827.
Silva Rooser do -- do June 14th 1827
Patsy Britain -- do -- do June 1827
Nancy Boarman -- do -- do June 27th 1827.
David Monfort do -- do June 27th 1827
Thankful Bonty do -- do July 8th 1827
Gideon Leinebrock do -- do July 11th 1827
Sally McBride & three children July 11th 1827
the mother and children belong to the young order
Eliab Congleton Cast off his first faith July 16th 1827
& Lucreta Bonta some time before in the same Month 1827
Molly Taylor left the society August 6th -- 1827.
Sarah Sapseen left the community August 7 1827

Deaths continued from page 222, as received by letter from S. L McClelland at South Union April 10th 1830.

1822 January 28th Adam Gallagher. departed this life, in the 40th year of his age: he was one of the three first Trustees. His suffrings were extreme. May 23rd the family moved into the new Brick House. — E Archibald delivered the orders to be observed therein. July 1st Father David, & company arrived from U. Village.

August 3rd William Douglass, departed this life, he was a native of Ireland, born June 1765. — He was one of the three first Trustees, and as honest a man as ever lived.

December 26th Wm James, departed this life — the father of 9 children; just 46 years of age & four days.

1823 Feb. 8th Chester Fowler departed this life. May 6th Eldress Martha & com. set out for U. Village, & returned on the 14th July following. Shortly afterwards she was taken down to rise no more; On the 19th of September she departed this life, after extreme suffring, which she bore with ~~with~~ true christian fortitude. — She was a wise, virtuous & godly woman of the first rank among women.

1824. January 24th Charles Boyle departed this life, aged 64 y
was captured at little York in Cornwallis' armays, a native Ireland.
June 27th Aley France, departed this life, age 14 years.
1825. Feb. 7th John Frederick Wisman, was drowned
in the ditch of the causeway at West Union, a German of wan-
in burning the Philadelphia Ship
dering disposition, various fortune, was with Decater in his celebrated exploit—
Feb. 25th Clarissa France, departed this life, age 19 years.
Feb. 26th Dr Robert Ford, departed this life
March 6th Emily Shearman, departed this life, age 15 years.
May 7th Fanny Price departed this life, age about 50 years.
man of South Union
August 31st Omstead Page departed this life, age about 28 y colored
1826. January 19th John Dunlavy & Samuel S. McCel-
land, arrived at W. Union from P. Hill on a preaching expedition.
Jan. 22nd Henry Miller set out for Brown County Ohio
April 15th Jane Mede & Robert Barnett arrived from P. H.
do 17th John Dayley. departed aged near 40 years
do 24th H. Miller returned returned from E. Creek Brown
County Ohio, in company with two Sisters, leaving the rest
of his company at Evansville Ia.
do 27 J. Dunlavy & Robert Barnette set for P. Hill
do 27 Waggons start for the Young Believers at Evansville
May 6 & 7th they all arrive safe at West Union, con-
sisting 64 persons great & small ☞ Continued
on page 213.

A list of the Deaths of those who departed this life at West Union Indiana Commencing in June 1811, and terminating in March 1827.

By Samuel S. McClelland Esq.

1811. Anthony Dunn. Departed this life June 17th 1811

August 25th Thamar Hancock deceased, an aged woman.

—— do —— 30th Mariah Britain deceased, little girl aged 5 years

1812. July 16th Joseph Worthington — do — aged 49 or in his 49th

—— 28th Phebe Sparks —— do about 35.

August 1st William Gallagher do aged 66 years

—— do — 12th William Brazelton do aged 35 do

—— do 28th David Odle age unknown supposed 40

Moving comes on next.

On the 15th of September 1812 we left Buſsrow, and landed at South Union on the 17th of October departed from South Union on the 20th of the same month and arrived at Pleasant Hill the 29th of the same. Saturday 31st departed Pleasant Hill arrived at Union Village on Tues-day 10th of ~~Octber~~ November about 10 O Clock A.M.

Sickneſs soon commenced which proved fatal to many.

—— December 20th Rhoda Rawley departed this life in the 12th year

do —— 24th Magia Edgington in her 10th year

do —— 27th Nancy Worthington in her 14th year

Deaths continued

Thus ends the year. 1812, but the fever still continues.

1813 January 4th Charles Boyles died in his 13th year
do 6th James Brownfield in his 9th year
30th Polly Waddington mother of Maria aged 36
February 2nd Amy Legier in the 14th year of her age
August 26th Noah Legier death occasioned by the kick of a horse in the abdomen he suffered much in his 19th.

1814 August 1st Lucey McComb little girl aged 7 years

About this time the move back to West Union took place consisting of the main body, the several small companies had started some months prior. On the 22 August the company landed on the big Prairie. The fever again spread to destruction over the land.

August 31 Nathan Pegg departed this life aged 44 years
September 1st Israel Waddington aged 15 years
do 8th Esther Knox departed this life aged 54 years
August 18th our Beloved Clarissa Ruth departed this life in the 35 year of her age.
August 23rd Naomi Miller departed this life aged 40
do 25th Betsy McKraken deceased age 14
December 25th Peggy Tarm deceased supposed 50 years

age unknown
1819— April 7th James Brownfield departed this life
May 7th the Harricane — and a barn prostrated
38th
August 26th Jane Martin died aged about
September 15th Missouri France a little girl died
October 1st George Bush died, aged 72
1820— September William Porter age unknown
about 40
October 11th Isabella Gill died age unknown
1821 July 6th James Jenkins died age not know
October 23rd William Knox Senior age unknown
November 18th Rebecca Boyles son age not known
December 22nd William Knox Junior died aged 31
1822 January 28th Adam Gallagher deceased aged 40
August 3rd William Douglas died aged 57
December 26th William James expired aged 46
1827 March Katy Johnson died very aged
1828 Salome Douglas deceased Feb 4th P.M.
James Hopkins deceased March 7th
1828 Nancy Gallagher departed this life
May 21st

July 15th 1828 Sally McKechen Departed this life.

July 25th 1828 Esther Murphy Deceased.

Sept. 23rd 1828. Jane McKechen Deceased.

February 25th 1829. Rebecca Gallagher Deceased.

December 13th 1828 Viney Edgington deceased.

Joseph Stout departed this life April 22 1835

Abner Bunnell departed this life 26 April 1835.

Wm Morrison departed this life May 1835.

David Spinning Departed this life
Decr 22nd 1841
Henry Valentine do - - - - - -
Decr 24 1841.
Nathaniel Taylor do - - - - - -
February 20 1842.

Deaths Continued

(about 55.

1815 January 30th Martha Johnston deceased age unknow

May 20th Nancy Knox died aged 60 years.

August 10th John Edgington departed this life age 48

October 11th John Martin departed this life age near 35

November 10th John Knox departed this life aged 60 years

1816 ~~February~~ January 21st John Johnston departed this life aged 66 year

~~May~~ January 22nd James Evans departed this life about 40 age unknow

May 2nd Elizabeth Rubart departed not less than 41 age unknown

July 14th Polly Bennett departed aged about 30

do 22nd John Edgington Junior died aged 18 y.

do 28th Joseph Bennett, son of Polly above deceased.

November 14th Rebecca Price departed this life an aged woman

December 9th Samuel Johnston departed &c aged 41.

1817 February 20th Samuel McKeehen died aged 22 y.

August 10th Ruth McComb departed this life age 18

do 29th Polly Bennett an infant aged 13 months.

November 16th John McComb died aged 52 years

1818 April 24th Jeſse McKeehen departed this life about 42

In the fall of this year all the society was sick but 7 tho none died but James Price August 18th &

28th September Benjamin Gill aged about 10 y

1843. Ezra Sherman, August, aged 75 years.

Aug 3, 1846, Malcham (Worley) departed this life